WORLD CALL

JULY 1926 15 CENTS

The World Speaks to the Church

To crowds that throng the city street,
  Or jostle in the marts of trade;
To carefree youth whose joyous feet
  Dance through the world that Thou hast made;
To masters in the realm of thought,
  And toilers bent beneath the rod;
To lonely hearts by men forgot,
  Be thou to all—the House of God!

When men cry out, confused in mind,
  For truth's clear, guiding beam of light;
When blinded teachers lead the blind,
  Or rob the seeing eyes of sight;
When Knowledge walks with faltering stride,
  The path which Faith so grandly trod;
When Reason fails, and doubts abide,
  Be thou to all—the Voice of God!

Above the strife of race and creed,
  And hate which scorns the common good;
Above the narrowing lust of greed
  Which laughs at dreams of brotherhood;
Above a nation's trust in war
  Which thrusts its youth beneath the sod;
Above the glamorous lies that mar—
  Be thou to all—the Peace of God!

By McIlyar Hamilton Lichliter,
in *The Congregationalist*

Our Cover

Is a reproduction of the famous statue, "The Puritan," by Augustus Saint-Gaudens, a bronze cast of which stands in the St. Louis Art Museum through whose courtesy we are privileged to use it. The picture serves to call poignantly to mind that as we are this month celebrating our political independence it is well also to honor those first great crusaders of our religious liberty who were dominant factors in the shaping of America's early history.

Flowers for the Living

Just a word to tell you how much I enjoyed March WORLD CALL. The article by Stephen J. Corey on "Baptism" was about the sanest and most timely thing I have seen on the question of baptism from a Disciple of Christ for many a moon. I think it will do much good to clear up the fog in many minds. At least it has given much pleasure to a lot of us hidebound conservatives who have always thought that the last word on baptism had been said!

WALTER SCOTT COOK,
Cleveland, Ohio.

I believe the March number is the finest and most constructive issue that has yet come from the press. Such articles as it carries helps us wonderfully in working out a true and worthy attitude toward the whole missionary problem.

F. D. BUTCHART,
Cleveland, Ohio.

Just received June WORLD CALL and Oh, I wish I could tell you how wonderful the cover looked to me. Criticize you? No! Give us some more. It is inspiring, uplifting. God bless our junior missionaries and the work their parents are giving their lives to.

MRS. CLAYTON FERGUSON,
Vinton, Iowa.

I like the color on the cover of June WORLD CALL and those two darling youngsters are about the sweetest ever. Really, I must again say that every month in every way WORLD CALL gets better and better.

MRS. J. B. PEARCY,
Indianapolis.

The Last Page

Is a merry potpourri which should be labeled "Light Summer Reading" if your intellectual digestive apparatus craves such. If it proves a welcome dessert to our bill of fare, we will serve it often.

Watch for Yours

Many of our readers, young people especially, will be interested in the series of articles running over a period of months, in which will be featured young people's societies which are supporting special objects on the mission field at home and abroad. These stories with pictures will appear on page 47 in each issue.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Publication Office, 404 N. Wesley Ave. Mount Morris, Illinois

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society
National Benevolent Association
Board of Church Extension
Board of Ministerial Relief

Representing also

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

PUBLICATION COMMITTEE

J. H. MOHORTER — ALVA W. TAYLOR
H. B. HOLLOWAY — LELA E. TAYLOR
G. I. HOOVER

W. R. WARREN, *Editor*
BESS ROBBINS WHITE, *Associate Editor*
ROSE STEPHENS RAINS, *Office Editor*
GEORGE H. MCCORMICK, *Circulation Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

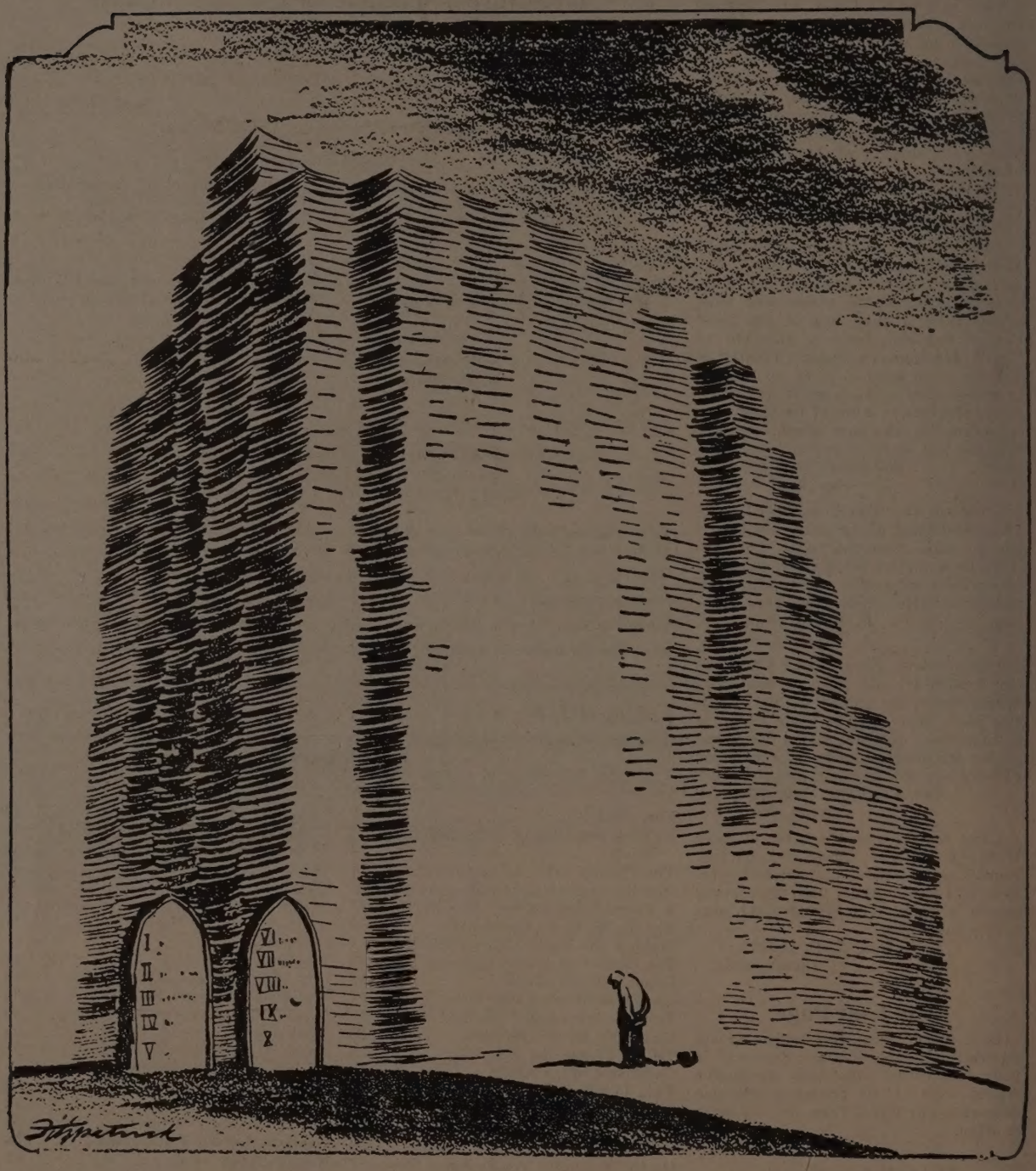
Copyright, 1926, by United Christian Missionary Society

Entered as second-class matter December 31, 1925, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925

Volume VIII *JULY, 1926* *Number 7*

CONTENTS

Yes, But— ... 3
Making the Church Effective in the World ... 4
The Family Life of the Church ... 7
Our Relation to Union Movements ... 8
A Social Program for the Church ... 11
The Y. W. C. A. Convention ... 13
Making the Local Church Efficient ... 14
The Gospel of Labor (poem) ... 15
Crime and the Home ... 16
The New Woman Secretary ... 17
Pure Religion and Undefiled ... 19
One Scar for a Thousand ... 20
"If, to Please the People" ... 23
California Wins Again ... 26
This Thing of Prejudice ... 27
Popular Fallacies on Race Relations ... 30
Mongo-Ngombe Itineration ... 34
Getting Settled Again in China ... 36
On the Mountain Top in Porto Rico ... 37
Training the Argentine Women ... 38
Easter in Akita ... 38
Batang at Last! ... 39
What Will They Take Back? ... 40
Mrs. Atwater Bereaved ... 40
The Steamship Missouri Is At Our Beach ... 41
J. Mitchell Hoye in Ohio ... 41
Board of Education ... 42
Speaking of Books ... 44
Glimpses of the Religious World ... 45
Triangle Program ... 46
"Ye are My Friends If—" ... 46
Christian Endeavor Topics ... 46
A Canada Society Leads in Service ... 47
An Enthusiastic Society ... 47
Programs ... 48
An Old Love Letter ... 48
List of Reading Contest Books ... 48
Try This On Your Society ... 50
Echoes From Everywhere ... 50
Hidden Answers ... 50
These All Died in the Faith ... 51
Missionary Illustrations for Sunday School Lessons ... 52
Broadcasting ... 53
An Important Factor ... 54
Baptism in the Philippines ... 55
India's Aged Ones ... 55
One Christian Community in India ... 58
College of Missions Notes ... 59
Youth Respond to Jesus' "Follow Me" ... 60
Pronunciation of Foreign Words ... 62
From Annual Report, Tennoji, Japan ... 62
Receipts ... 63
Missionary Register ... 63
The Last Page ... 64



—*Fitzpatrick in the St. Louis Post-Dispatch*

The Laws of Moses and the Laws of Today
(Pulitzer Prize Cartoon)

WORLD CALL

Citizens of Tomorrow, in training at the Disciples of Christ Child Saving Institute, Omaha, Nebraska.

Volume VIII JULY, 1926 Number 7

Yes, But—

THIS favorite formula of the pessimists can be used no less consistently by those of us who take a more cheerful view of the universe. Happy Harry can accept all of the facts that Gloomy Gus can marshal to support his forebodings of impending doom, and then set over against them an overwhelming mass of countervailing certainties, just as Elisha strengthened the feeble knees of his servant by showing him the chariots and horsemen of the Lord that filled all of the surrounding mountains. The Syrian army was there, yes, but—.

Here comes the Fourth of July in the United States and Dominion Day in Canada. Right on the eve of these glorious anniversaries the prophets of evil are "viewing with alarm" defiance of law, arrogance of wealth and propaganda of communism. Yes, but, in the case of the law that is most despised and assailed, every election shows a stronger majority for continuing and strengthening the prohibition of intoxicants. There are hundreds of people in metropolitan theaters and cabarets who countenance the clamor for repeal. Yes, but there are millions in homes and shops, on farms and railroads, who stand immovably for sanity, sobriety and health.

Here and there some poor deluded wretch takes the way of crime to satisfy his desires, and all of his deeds are recounted in the papers. Yes, but the other nine hundred and ninety-nine of the thousand are honest, industrious and neighborly. Ever and anon a vermilion orator in a city park, a third story hall or a sentimental parlor harangues a handful of susceptible souls into wishing that the existing order were thrown into chaos. Yes, but all the children of the continent are getting the straight of human history and progress in the public schools, and the majority of them are learning the eternal principles of righteousness in Christian homes and Sunday schools and on honorable playgrounds. Democracy is yet young and daily grows stronger.

At this our Jeremiah breaks out in wails about ungodly teachers in the schools and infidels in the pulpits. Yes, but their scarcity is even exceeded by the brevity of their vogue. Three things especially keep their numbers down and cut their careers short: the prevailing good sense and sound hearts of the people, the white light that plays about such public service and the stern sacrifice required of those who preach or teach. That, of course, does not guarantee their infallibility, but the occasional and temporary errors of sincerity carry with them their own correctives.

AFTER all, was not Luther's wife right when she took his despondency to indicate that the great reformer was mourning God as dead? The planted grain is not the ripened wheat, the blundering apprentice is not the master workman, the lone mission station is not the New Jerusalem; yes, but just from such beginnings does God bring about the perfection of beauty.

And, on this North American continent at least, the people as a whole are steadfastly determined to cooperate in this divine enterprise. The proof of their increasing purpose may be more manifest and abundant in some years and in certain places than in others, yes, but take the record of the last decade and set it over against that of the preceding ten years and the advance is amazingly clear. To come closer home and be more specific, compare the statistics of evangelism and missions, benevolence and education among the Disciples of Christ since the organization of the Board of Education and the United Christian Missionary Society with the decade and the half-decade before, and behold what God and this people of God, working together have wrought! And we are just getting started!

—National Community Service

"A pictured suggestion is more potent for evil than an argument, and a dramatized story influences the mass of youth for good more effectively than do sermons. . . . . The movies will be made just as good as we demand or just as evil as we allow."

Making the Church Effective in the World

Is the church as potent a factor as it could be in making society Christian?

By ALVA W. TAYLOR

THE first high mission of the church to its community is to create a moral standard. If the churches cannot agree in regard to the standards of moral living for their community to whom is it to look for the upholding of standards?

Its second mission is that of creating fraternity among all the elements in the community. A competitive system of sectarian institutionalism does not administer to this end. A cooperative program may not imply the merging of church organizations, but it does imply the substitution of the cooperative for the competitive principle in their work, with the spirit of service uppermost. That spirit should run even to the extent of institutional vicariousness. If sacrifice is the heart of religion, then the institutions of religion must be willing to decrease that the spirit may increase.

The third function of the churches in the local community is that of promoting justice, and righteousness, temperance, sobriety and adequate living up to the personal moral code is not all there is to a righteous life. Do the rich take advantage of the poor? Are there classes made so arbitrarily by the misfortunes of life or through circumstances that need not exist? Do some dodge their taxes while others are denied community improvements? Are there wage earning women who need charity because they are not adequately paid? Are there children denied full opportunity for schooling because there are inequitable economic relationships? Are the black men and the poor denied exact and adequate justice, tempered with mercy? All these things and many others are inescapable problems in the life of a good wholesome community. The churches that stand for brotherhood, justice and righteousness cannot ignore them, even though the bene-

ficiaries of the inequities sit in their pews.

Health programs would seem to be one of the most elemental interests of the organized religious life of a local community. It is the business of the church, and especially of its pastor, to visit the sick and administer consolation to the dying and the sorrowing. Preventative medicine has shown us that one-half of the ill could be saved from suffering and an equal number of the dead from dying. If it is the business of the pastoral office to visit the sick and console the suffering and sorrowing, why not save both suffering and sorrowing by preventing them? The founder of the Christian church devoted much of his time to the healing of the sick. We have, through our modern church, built great hospitals and supported charity organizations to salvage the unfortunate, but modern social science has shown us how to save them to health, to strength and a mind for work, to stability and a productive power that earns a decent living, and to escape from poverty. By the same token that one individual would seek to save another from drowning should organized individuals seek to save others from suffering, disability, ignorance and poverty. The church has no better mission than that of helping to promote these constructive undertakings.

SO long as there is strife between races, nations and classes, society will lack that much of being Christian. Within the past twenty-five years the church has done much to apply the principles of Jesus to these problems. There never was a time when the opportunity for this work was so great as now and no single agency in the field is working more heroically or more efficiently than the Board of Temperance and Social Welfare of the Disciples of Christ, of which Dr. Alva Taylor is secretary. It does not support institutions but is itself an institution for social evangelism.

Help of the neglected and dependent classes is among the very first of the church's missions. Often the local church is willing to take care of its own, but has made no plans for the care of those who are not its own. Pride in the care of one's own may run to an extent that denies cooperation with the social agencies of the community. The churches and their pastors should be the leaders in cooperative social work and in the education that prevents falling into evil. To the avid mind of youth every influence that comes into his life is an educator. Whether it be for good or evil it makes its mark. The playground and the general community morale may be more powerful in educating for evil than is the classroom for good. In order to give the classroom its best chance it is worth while to defeat the influences that educate for loose living, evil thinking and bad habits.

Many a church has been primarily concerned about growing its own institutions and has failed to see that it missed the doing of good in its eagerness to take care of itself. It does little good to build a machine if all one's energy is spent on its building and there is not enough left to run it once it is builded. Sectarianism has stimulated institutionalism and a type of competition which has often destroyed the high end of all religion—that of creating fraternity. In the effort to make the church strong the concern of leaders may run toward effort to enlist the influential and the well-to-do and those who can build up the organization. Many a church has more pride in the wealth and culture of its members than in the number of the needy it is helping.

Homes are not bounded by door-steps. They extend down the street and out into all those places where children mingle. Often the street and the amusement place are able to influence youth more than home and church. Civic life therefore becomes very important to home life. It is not good business sense to build churches and schools and leave on the street about them institutions that tear down what we there are building up.

Children are creatures of imagination rather than reason: recreation gets farther than sermons because it appeals to their imagination and to their play instinct, while the sermon appeals only to their reason. Why not, then, seize upon their play and recreational interests as a means of moral culture? Is it good business to give worldliness the most fruitful instruments of moral culture?

Until recently churches and church programs were builded for adults; and they are yet all too largely so built. Then we expect this free, impulsive youth to respond to things that hold little native interest to them. Once Sunday schools were taboo to churches, but now the church without one is taboo. A few years ago the Boy Scouts came along and many a church failed to grasp it as an opportunity. Yet more boys can be influenced on the ball field or in the scout camps than in the Sunday school.

We have been slaves to the simple programs of preaching. Preaching does not greatly interest youth, but there are types of moral education and moral suasion in the dramatic and social that are irresistible to his avid mind. We need not less preaching but more of the other thing.

In every community there are influences that tear down what our churches seek to build up. Most notable of these is that of commercialized recreation. Once we took total abstinence pledges to save youth from rum, but while we enlisted in-

dividuals King Alcohol was rooting an evil institution into our civic life, corrupting politics, feeding a growing stream into eleemosynary institutions and increasing the per capita consumption of liquor. Then we concluded to adopt social reform, abolish the saloon and prevent the evil by drying up its source.

The moving picture has great power for good or ill. The eye gate is the widest open. A pictured suggestion is more potent for evil than a bold argument, and a dramatized story influences the mass of youth for good more effectively than do sermons. Be-silkened salaciousness is the bane of the movies. The movies will be made just as good as we demand or just as evil as we allow. The organized Christian conscience of any community can control the situation by being bold but fair. It does not need laws so much as an articulate voice. Let a few score influential church leaders agree in a protest against evil films and things will be improved. Individuals may save individuals, but social salvation comes through cooperative moral enterprise. Social progress means the progressive coming of the Kingdom of God; when the churches agree to seek that high end it will bring a measure of church unity never before realized.

A few years ago yellow fever was epidemic on the Gulf coast. Thousands fled when it came and hundreds died. Preventive medicine banished the germ, and tens of thousands are now saved suffering and death. Typhoid, malaria and tuberculosis are all being driven back from their ravages by preventive medicine.

The church must practice preventive salvation in the same scientific and heroic manner. It has started it by abolishing the saloon. It must finish that task by a revival of local law enforcement. It can compel clean movies, make recreation more wholesome, abolish poverty, war, industrial strife, race hate and injustice. It can if it will devote its great power to making society Christian. This social age awaits its leading. If it fails its glory will pass to other hands.

Illusions of War

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife! And I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of heady music, sweet as death;
And even my peace-abiding feet
Go marching with the marching street;
For yonder, yonder, goes the fife,
And what care I for human life!

O, it is wickedness to clothe
  Yon hideous grinning thing that stalks
Hidden in music, like a queen
  That in a garden of glory walks,
Till good men love the thing they loathe!

Art, thou hast many infamies,
  But not an infamy like this.
O, snap the fife, and still the drum,
  And show the monster as she is!

—RICHARD LE GALLIENNE

Facts of the World War

10,000,000 Known dead soldiers.
3,000,000 Presumed dead soldiers.
13,000,000 Dead civilians.
20,000,000 Wounded.
3,000,000 Prisoners.
9,000,000 War orphans.
5,000,000 War widows.
10,000,000 Refugees.

This summary may be read in less than sixty seconds, but no human mind is capable of grasping its meaning and significance. Each one of us knows something of the death in the home; a few of us are frequently called to console bereaved families, but no one of us has sufficient imagination to think in terms of millions of dead men!

—KIRBY PAGE in *War*

The Family Life of the Church

Is Religion to be a Dope or a Tonic?

By C. E. RAVEN

Quoted from the Copec *News*, November, 1925

ONE of the most serious perils of an old-established religious tradition is that it tends to attach sanctity to itself at the expense of secularizing the normal and every-day relationships of life, to create a contrast between religion and practical affairs, to make the church and its activities an appendage, a refuge from home and business, a bridge from reality into phantasy.

This tendency to turn to the church in order to escape the boredom and humiliation and strain of the home or the workshop must be familiar to us all, for we all know people who find compensation for domestic and earthly failure in the consolations and excitements of their place of worship, who learn there to recover self-esteem (to which they give the name of inspiration), to indulge in day-dreams and to salve wounds, who in fact "bring in a new world to redress the balance of the old." Such people inevitably keep the two worlds not merely distinct but in antithesis. To confuse them would be to lose their asylum, for the church is valuable to them precisely because in it earthly standards and earthly effectiveness are discounted. Are they discontented at home?—In the church they can flee from the irritations of their family circle. Are they failures in their profession?—Failure is the portion of the saint. Are they weak, futile and irritable, unfriendly and unbefriended?—Popularity and success and worldly affection are snares of the devil from which it is well to be delivered. On the whole it is probably true to say that the church owes most of its present weakness to its acquiescence in allowing religion to be used as a dope instead of a tonic. And so long as multitudes of clergy and ministers encourage the use of the church not as a means towards the discovery of God in ordinary life, but as an end to which ordinary life may be sacrificed, there will be little hope of recovery.

Proofs of the contrast between such churchmanship and the religion of Christ are not hard to find. Nothing is more noticeable than the surprise with which numbers of Christians have discovered a new conception of religion in the unaffected fellowship of such movements as Toc H (a church fellowship of war veterans) or in the combination of spontaneous gaiety and spiritual earnestness at Swanwick (the English equivalent of Silver Bay), or in the simple friendliness of a study circle. Here is a religion hallowing the decencies of the commonplace, claiming for itself whatsoever things are honest and of good report, revealing itself in the familiar and the unselfconscious, manifesting God as the ever-present source of a new relationship between all his children, discovering for them their place in the family. Those who have experienced the atmosphere of such "everyday religion" cannot but feel the difference between its candor and sympathy and the formalism and make-believe of many of our churches. They compare its comradeship and sensitiveness with the jealousies and censoriousness of the "unco guid," its zest for reality with the trifling issues of ecclesiastical controversy and the monotony of liturgical services. And when they look back at the records of the early church they understand alike the hostility of the Pharisees to Jesus, and St. Paul's passionate plea for grace as against law.

NOT many years ago it seemed as if those who expressed such criticisms of the church would break away from their connection and find some other bond, some other form of institutional life, to unite them and enable them to serve God together. As it is, numbers of those who ought surely to be leaders of the Christian society, are devoting themselves to welfare work, to Scouts or Guides, to clubs and institutes, to the Workers' Education Association or the labor movement, just because in such work they find what the church is failing to give—a religion which runs over into the affairs of every day. But while many are lost to us, there is growing up in every denomination a number of keen church people who are prepared to test traditional methods and ecclesiastical usage frankly by their power to promote normal Christian fellowship; who will criticize every custom which tends to divorce Christianity from life or treat it merely as a refuge for the distressed or an opiate for the disgruntled; who will labor to create in their congregations the spirit of the family; and who believe that the Lord of all good life dwelleth not only nor solely in temples or ceremonials or spoken prayers.

Our Relation to Union Movements

"Institutions, historic traditions and prejudices have grown so gradually as to be almost imperceptible and yet have grown so tall that they have hemmed us in"

By WALLACE BACON

THE Disciples of Christ were born in agony of desire for Christian unity. Thomas Campbell invited all Christians to the Lord's Table, and Barton W. Stone participated in union evangelistic meetings. Both were tried for heresy by their respective churches. It was out of such a desire to fellowship with their brethren in Christ that the germ of Disciples of Christ took root. From the beginning our great message has been for the unity of the church.

In the years that followed the beginning of our movement events transpired which forced us into an independent organization, and into the atmosphere of controversy and debate. The result was that our message became more set and stereotyped and a body of tradition was developed quite like the historical traditions of the denominations from which we had withdrawn, and our whole program became institutionalized. Much of our attention of necessity was given to building buildings and developing organizations through which the ends we had in view might be achieved. During this period the great objective for which we came into existence became only one of a number of interests that occupied our attention.

In 1910 at Topeka an attempt was made to put again at the forefront the major objective for which we had come into existence, and the Association for the Promotion of Christian Unity was organized. This Association continues the spirit of the old Washington Association. Its purpose is "to watch for every indication of Christian unity, and to hasten the time by intercessory prayer, the holding of friendly conferences, and the distribution of irenic literature." Through this Association the Disciples of Christ have had direct contact with various movements looking toward unity. The literature of the Association has been and is of great value in developing the understanding and attitudes that will open the way for Christian unity. Apart from literature its method has been principally that of conference and fellowship.

The many great movements for unity, some of them national and some international, show how deep and wide the tides of conviction for unity are running today. They are in no sense rival or competing movements, but have arisen, each in its own way out of the growing demand for closer cooperation of churches. They are complimentary and supplementary to each other and each contributes a needed emphasis and method to the solution of this most vital church problem.

Our relation to the movement for a United Church in Canada has not been satisfactory and the fault is largely our own. Disciples all over the States have looked on with great sympathy and interest as the three great communions in Canada struggled to achieve the United Church in Canada. But our own churches in Canada were so independent of each other that no way was available whereby they could make any representative statement in behalf of the Canadian Disciples. It was not until the Union was in its final stages that the churches of the Disciples of Christ were sufficiently correlated to make any representative approach to the United Church movement. At that time the Committee on Union of the United Church was so involved in matters pertaining to the final consummation of the Union that we could not get a hearing. One of our young Canadian brethren has recently interpreted the attitude of the Canadian Disciples in the following heartening words:

> The young people of our churches are anxious to study the question of Christian unity, not as members of the church of the Disciples of Christ, not as members of the United Church, but as seekers after truth. We want to come together simply as Christians and study anew our scriptual position and the relation of our plea to that of other Christian bodies. It is not sufficient to say to us that our stand, based alone on New Testament teachings, is impregnable and does not need reconsideration or further study. We are convinced that our position on New Testament teachings is solid scripturally. Yet we do not feel that we are justified in making the statement that our interpretation of New Testament truth is the only valid basis upon which Christians can unite. Let us not forget that the United Church of Canada feels also secure in its New Testament position.

The greatest impetus to Christian unity in recent days, however, has come from the church in mission lands. Daniel J. Fleming in *Whither Bound in Missions* says, "As a matter of fact, more has been achieved in Asia and in Latin America in reuniting the churches than in North America or Europe. The members of these new churches, surrounded by vast non-Christian populations, feel their essential unity much more than we do. Here in America, confronted as we are with the task of bringing the Christ attitude into the problems of race and industry,

we should feel a similar necessity to put first things first."

Allow me to bring the cry to you as it came directly from the heart of the church in China. At the National Christian Conference which met at Shanghai in 1922, Commission III which reported on the "Message of the Church" was composed entirely of Chinese Christians from many different communions. In the preamble they say that they strove to make the message a real Chinese message which is not based upon the opinions and wishes of any individual or group of individuals, but is the articulate expression of the mind of the whole Chinese Church, concretely and unreservedly set forth. Hear this then as the cry of our brethren in China:

1. We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

2. We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the church.

3. Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

4. We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united church that can save China, for our task is great and enough strength can only be attained through solid unity.

5. Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow his command and be united into one church, catholic and indivisible, for the salvation of China.

6. We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

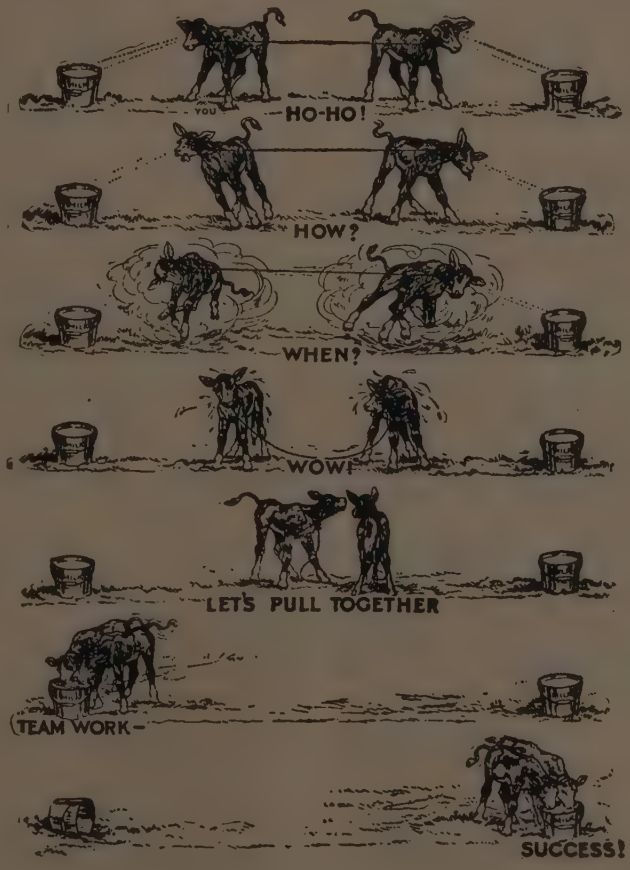
7. We confidently hope that the church of China thus united will be able to serve as an impetus to the speedy healing of the broken body of Christ in the West.

This is a message of Chinese Christians to the churches in the West. Before God we dare not refuse to respond!

The movement of the Disciples, like most of the historic appeals for unity among Christians has laid large emphasis on the Bible as the final authority. "Where the Scriptures speak we speak, where the Scriptures are silent we are silent" is a familiar slogan to every Disciple. But the thing that must be very evident out from our own experience as well as from the history of the denominations, is that the Bible is not always understood alike by all people. Great Christian men have gained from the same Bible quite different ideas about its teaching on specific matters.

Perhaps a day will come when we will discover that we are to be united in Christ. His spirit was a spirit of love. And his spirit in us is the sign of a disciple. "By this shall all men know that ye are my disciples, if ye have love one to another." The apostles understood that Jesus placed the emphasis here. "If a man have not the spirit of Christ he is none of his." And it was the love of Christ from which we should never be separated by any of the trials or experiences of life.

Institutions, historic traditions and prejudices have grown so gradually as to be almost imperceptible, and yet have grown so tall that they have hemmed us in. We need to push back our horizons, lengthen our perspective and broaden our sympathies. Provincialism promotes intolerance and is inimical to Christian unity.



The unity of his followers with which Christ was concerned was to be a deeper thing than outward forms could make it. It was to be a unity such as Jesus had with the Father.

Only as we grow in Christ's spirit and life can we hope to maintain that attitude toward union movements which will assure their ultimate achievement of a United Church of Christ and bring his kingdom on earth.

America First

By Bishop G. Ashton Oldham

From a sermon delivered in Washington, D. C.

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting in her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in the spirit and with these hopes, I say with all my heart and soul, "America First."

—National Community Service

Three good reasons why playgrounds should be included in a church's equipment. "The playground boy of today is the loyal citizen of tomorrow." In one year alone there were 8,784 boys injured and 448 killed in New York playing on the streets

A Social Program for the Church

"If resolutions possessed miraculous power, the average city ministerial association would have long since made a police force unnecessary and washed the crimson sin-stricken city whiter than snow"

By FRANK E. DAVISON

IN OUR morose moments when we feel that the church is suffering from dry rot and that Jesus still walks the road of social justice alone, we turn our eyes toward the multiplicity of social pronouncements which have grown in such large proportions during the past twenty years, and wonder what the next twenty years will bring.

As worthy as most of these resolutions are, the church has been too willing to issue pronouncements and then sit by and wait for them to perform the miracle of social regeneration. Having laid the foundation we have been prone to spend our time measuring its dimensions, talking about its materials and forgetting to build the superstructure. That superstructure must be constructed brick upon brick, sermon upon sermon, conference upon conference. It is only when the smallest knob has been placed upon the tallest spire that we can say the building is done. It is only when the last man, woman and child has been taught the way of the Lord more perfectly and has developed a social consciousness which finds expression in social living that the church can say she has an adequate social program. Resolutions have never been a great power in regenerating society. If resolutions possessed miraculous power, the average city ministerial association would long since have made a police force unnecessary, and washed the crimson sin-stricken city whiter than snow.

The facts show that between the years of 1800-1855 every denominational convention both north and south passed resolutions against slav-

ery. Many of these resolutions were never mentioned in the individual churches, because the subject was taboo in the pulpit. No individual consciousness had been created upon the evils of slavery. Had the churches as a whole believed and practiced the principles of the resolutions there could never have been a great civil strife.

How then can we bring our social program down to earth and make it mean something more than a classroom lecture, a convention address, a soap box speech or a denominational pronouncement? How can the last man be reached and stirred and finally lifted into a vital consciousness of the brotherhood of man?

First, the church must be in itself what it wants the world to be. If the church is to promote brotherliness, it must subordinate the sectarian spirit to the Christian fellowship. For the church to try to teach brotherhood without achieving brotherhood is ineffectual and the purest kind of Phariseeism. Brotherliness was a simple problem in the early church compared with its complications in the present. Let us face the question with deep sincerity.

—National Community Service

Singing and games during a factory's noon hour undoubtedly lightens the load of a day's work

GROUP competition is no more lovely in religion than it is in industry. The first task for the church before it demands brotherliness in industry, is to clean the inside of the cup. Let any preacher or layman who is without, and has always been without, selfish concern for his own church or his own denomination cast the first stone. The entire social program for the church must therefore be a teaching program, a teaching program that shall include the whole of the church activities, and into which must be woven the golden thread of the social gospel.

In the teaching program, our greatest opportunity lies in our own Bible schools and daily vacation Bible schools. It is true that much of the Sunday school material has, it would seem, purposely avoided the social questions. More and more progress is being made in this field. The greatest advance that is being made by the religious educators is their new cry for the project method. Here classes and departments are urged to find opportunities of giving expression to lessons learned and to find places where some definite Christian social work can be done. If this method gains increasing power and the boys and girls of today form a habit of social expression, we can expect great things of the next generation.

The high school group might well be formed

—National Community Service

A mothers' club at night where instruction is given in sewing, fitting and remodeling is a definite piece of work any church can undertake

into discussion classes where the more simple social questions can be frankly discussed. Young men and women are returning from college to our churches with some pretty definite convictions on social matters. These young people could be as a leavening power in the whole church. If properly directed and used they can start a youth movement within any local church. The most socially minded group in any of our churches are the women. This is due to the fact of their interest in the study of missions. It is hard to be a missionary enthusiast and hate another person just because his skin happens to be black or yellow. It is hard to have a world view and not give yourself to a program of international peace. The men in the church are not so easily reached with the social appeal, but because the task is hard, is no reason why it should be abandoned. Men's Bible classes and men's clubs give the best opportunity for social teaching. If these groups can be led to give some time each year to an honest study of such courses as *The Making of a Nation, The Bible as a Community Book, The Social Significance of Jesus' Teachings* and others, we would find an awakening conscience.

But with all the equipment and organization needed, unless we can enlist the local church in some definite social project, the social gospel will never become a reality to the church. It may be

only the holding of a daily vacation school. It may be a venture in interracial good will. It may be the organization of discussion groups, or an open forum. It may be a series of sermons, or a good will institute. Whether it be in these or other worthy fields of endeavor, whatever the church is doing to create in the hearts of its members an intelligent good will, it is thereby contributing to an abiding social program of the church, for what doth the Lord require of any church but to do justly, love mercy and walk humbly with God.

The Y. W. C. A. Convention

A NUMBER of important issues were before the Ninth Convention of the Young Women's Christian Association held at Milwaukee, April 21-27. In order to consider these more effectively the convention not only met each day in one or more business sessions where definite action could be taken, but broke up into smaller groups where there could be the freest and fullest discussion of some of the problems facing the whole Association. Questions as to the real character of the Association, its cooperation with other organizations such as the Y. M. C. A., the occupancy of its field, its stand on controversial questions and its international responsibilities as a part of a World's Young Women's Christian Association were here discussed. The convention met three times in forums where there was further discussion of these questions and where men and women with expert knowledge gave the convention information regarding these various subjects. There was no meeting where long set speeches were made but in these forums, in the various discussion groups or at social functions, these experts from both home and abroad made a most valuable contribution to the matters under consideration. Without doubt these discussion groups and forums helped the delegates materially when they had to vote on the future policies of the national Association and enabled the convention to maintain that courageous and fearless attitude toward great moral issues which has characterized its predecessors.

One item of old business was the final vote on the amendment to the constitution providing for an alternative personal membership basis for other than student Associations. A similar amendment had been passed at Cleveland in 1920 enabling student Associations to choose either the church membership basis or a personal basis as a test for their voting and office-holding members. This alternative personal basis for city, town and rural Associations had been passed by a large majority at the New York Convention in 1924, but came before the Milwaukee Convention for its final vote. After a very fair discussion in which a fine spirit was shown by both its advocates and opponents it was finally passed by a large majority and thus became a part of the constitution. Henceforth any city, town or rural Association may choose either to use the present church membership basis which confines its voting and office-holding members to those who are members of churches eligible to membership in the Federal Council of Churches, or the alternative personal basis which confines its voting and office-holding members to those who have made a declaration of loyalty to the purpose of the Association, promising to endeavor to uphold it in their own lives and in their work in the Association. The "purpose" contains four statements embodying loyalty to Jesus Christ, growth in Christian character, leading young women into the Christian church and becoming a social force for the extension of the Kingdom of God. Three-fourths of the members of the boards, of the officers and of voting delegates to conventions, must be members of churches eligible to membership in the Federal Council. With the exception of a few charter Associations which joined at the formation of the national Association each Association must choose one plan or the other, and be governed by it continuously.

THERE was an impressive spirit of unity and fellowship among the delegates, a consciousness of the past, and all it had contributed, a realization of their task today, as women, a spirit of faith and courage as they looked into the future. This spirit of unity, of faith and of adventure was felt deeply in the various services of worship, in the pageant which showed women's contribution to the world from the earliest times to the present day and in the singing. The two favorites were the hymn *Forward Through the Ages* and the Negro spiritual *We Are Climbing Jacob's Ladder.*

The Milwaukee Convention revealed more clearly than ever that the Young Women's Christian Association is a part of the "woman's movement" as a whole. It is a Christian "woman's movement," world-wide in its extent, comprising women of many different races and nations, women of various ages and occupations—an enterprise in which Christian women are training themselves for leadership, as women, in the life of the community, the nation and the world.

To the Mohammedan every other Mohammedan, white, yellow, brown, black, is his brother. To the Christian, every *white* Christian is his brother.

T. H. P. SAILER.

Making the Local Church Efficient

The Church Life Foundation deals with the problems of the local church in telling fashion

By HOWARD W. KING

THE church is the medium of the greatest moral and spiritual dynamic known in history. We heartily agree with Dean Charles R. Brown of Yale Divinity School when he says that the church is the "one organization which for nineteen centuries has done more than all other organizations put together to make Christianity a power in the thought and action of the world."

But it is most assuredly true that the church would have exerted an infinitely greater influence had it not been handicapped by spiritual impotence and ineffectiveness. There are potentialities in the church which if utilized would change the face of human society within a few decades. Roger W. Babson, prophet and genius of the business realm, believes that "the churches have the only solution to the problems of today. The future of America and the entire world is bound up with the future of the churches."

If the church of tomorrow is to be more spiritually potent than the church of today some means must be devised whereby the efficiency of the local church will be greatly increased. But how can the church be made more efficient in the performance of its high and God-given task of enriching and ennobling the life of mankind?

Recently W. S. Lockhart, director of The Church Life Foundation, conducted an institute at the First Christian Church, Scranton, Pennsylvania, of which the writer is the pastor. The lectures were illuminating, informing, practical, and withal spiritual and inspiring. He put his finger on the weak spot in our church life. He broadened our vision. He stirred our hearts. His work proved to be one of the greatest blessings that has ever come to our church.

According to statistics which Mr. Lockhart has secured, only one-fourth of those who are gathered into the Protestant churches are retained. The other three-fourths are gradually lost to the church. Only one-fourth of the members of a local church are actively engaged in the task of that church, while the great majority of the members do practically nothing.

"Our own communion, like most other Protestant bodies," said Mr. Lockhart, "has grown by leaps and 'booms.' I am not disparaging the methods that have been used for securing these members, but I do say that we have in our churches a great many people who are untaught, untrained and unassimilated to the life of the church. They have not been rooted and grounded in the faith, and the consequence is that they drift back again into the stream whence they came.

"It is a fine thing to bring in large numbers, but it is a most tragic thing to lose three-fourths of them in a year or so. One of our gravest problems is that of church attendance. One of the rewarding ways of increasing the attendance is to enrich our worship. Many seem to think that when they have heard a sermon they have worshiped God. Our order of worship has been built up around the sermon, and everything else is used to lead up to that one event.

"What is worship? It is experiencing the presence of God. The so-called 'preliminary exercises' should be so conducted as to lead the worshipers into an experience of God. God, not the sermon, should be the objective in public worship. The age demands worship. Men are hungry for God. Without this vital experience of God our public worship is lacking in its most essential element.

"Worship should include five parts so blended that they lift the worshiper up into the light of God. They are vision, humility, vitality, illumination and dedication. This is the psychological order. When properly done these issue in a vision of God, in humility before his purity, in vitalizing energy which comes from God himself, in divine illumination on human life and its problems, and in the dedication of life to the service of the kingdom."

ONE of the features of the order of worship which Mr. Lockhart recommends is that of the "period of intercession." During this period the minister suggests subjects for silent petitions and the whole congregation prays.

Mr. Lockhart discussed freely what should constitute an adequate, all-round program for the local church. He said that no business man would conduct his business as most of our churches conduct their affairs.

"Many of our modern churches are one-man enterprises," he went on to say, "the preacher doing almost everything and practically seventy-five per cent of the membership doing nothing. The few who hold offices in the church have as many as five or six positions to fill. No business man would permit this overlapping and this scattering of energies.

"Our churches need to be programized. But there must be a basis for this programization.

An inventory of the assets should be made. That is, the property the church possesses—buildings, parsonage, parish house and the like—the available leadership it has, its present organization and what it is trying to do—these constitute the church's assets.

"Then a survey of the community should be made so as to know the field in which the church is to serve. A history of the church's activities for the past five years should be summarized. Not guessed at, but the records consulted and the results tabulated. These things will enable one to know the field and the forces.

"Following this a carefully prepared program of work which the church is to follow throughout the year should be mapped out. This program should be submitted to the proper committees, then to the church board, and then to the whole church. When adopted it should be printed and a copy of it sent to every member of the church. This alone will increase the interest of the inactive membership twenty per cent.

"There are at least eight departments which represent the minimum requirements for an efficient church. The very first of these is worship. Build your church around the idea of worship. Our church buildings are often called 'working plants.' They are not 'working plants.' They are houses for the worship of God. Let this worship be as carefully planned and prepared as the sermon. Let the committee on worship see to it that the idea of worship is carried through all the departments of the church's life. The worship should be organized, graded and enriched.

"The second department is that of education. Under this come the church school, leadership classes, instruction to children and young converts. The whole program of religious education heads up under this department. The department of evangelism is the next that needs to be emphasized. Not the 'boost and boom' sort, but the continual, steadfast evangelism which makes for permanent and substantial growth.

"Under the department of missions all of the various missionary, benevolent and educational organizations and their work should be brought. Stewardship of life, of time, of money forms another department of work which will yield surprising results. Let the teaching of stewardship be graded and carried through all the departments of the church. There is the department of pastoral oversight. This work should by no means be done entirely by the minister. There should be district organization for this purpose, with a chairman over each district, and the pastor the head over all.

"The department of sociability is essential. In our large churches folks do not know one another. So organize the visitation that at least once a year the members of the church shall have visited in one another's homes. I say a visitation should be made, not a canvass. Let that come later.

"Then there should be the department of community responsibility. Shop meetings, cooperative service with other organizations—any sort of community work should be brought under this department."

The final lecture was on the subject of "The Organization of the Local Church." Dr. Lockhart declared that any type of organization

The Gospel of Labor

BY HENRY VAN DYKE

But I think the King of that country comes out from his tireless host,
And walks in this world of the weary, as if he loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead:
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hand to their burdens, he enters their homes at night.
Who does his best shall have as guest the Master of life and of light.

This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

—From *The Toiling of Felix.*

should be simple, comprehensive, direct and flexible.

"We are often told that our churches are organized to death. Yes, we have too many organizations, but not enough organization. There are too many unrelated, uncorrelated, independent organizations that function in the life of the modern church. One organization does not know what the other is doing. How are all the members of the church to know?

"There are three types of church organization. One is that of many organizations to which I have referred. Another is that of organization by departments. There should be the official board over all and the whole church membership the source of authority. We keep too much from the congregation. People want to know conditions, purposes, plans—the program of the church.

"There is also 'the whole church plan' of organization. The field is districted, with chairman, vice-chairman and secretary in each district. The pastor is the general chairman.

"Out of an experience of the past five years as a pastor I can testify to the fact that what I am telling you is not theoretical, but comes out of the laboratory of experience. I can say with perfect assurance that 'the whole church plan' works admirably. Instead of losing seventy-five per cent of the membership in idleness and indifference, eighty-five per cent of the members will be interested in the work of the church and definitely engaged in some specific task."

Crime and the Home

By G. B. MANGOLD

Social service secretary, St. Louis Church Federation

THE church is, and should be, interested in the prevention of crime. At a recent meeting where the social conditions responsible for crime were discussed, the home received considerable castigation. A great deal of the responsibility was charged to the home, and not only to the broken home, but to the average home as well. The frequency with which these charges against the home are made, especially by persons whose study of cases leads them to an investigation of home life, justifies much of the criticism that is being made. There can be no question but that many homes furnish improper surroundings for the development and care of children, and therefore impart standards and ideals that are not in accord with current needs.

However, a blanket criticism of the home is far from telling the whole truth. Even though the home accepts its full responsibility as a home, modern life requires contacts and associations outside of the home, and these may also become seriously detrimental in their influence on habits and morals. We need to improve and strengthen the home for its task, but we must also make each outlying agency fit to do its share of the work. It is useless to demand a return to "the good old home" because we can never move backward. Apartment houses, factory and mercantile work, night schools and recreational needs have modified the regimen of home life and a return to the old system is impossible, were it desirable. What we need now is to make each influence affecting the individual in the necessary routine of his life wholesome and constructive. The home must come in for its part, the school for its share, recreation and labor conditions for theirs and other influences according to their importance.

From the standpoint of crime, the broken home is no doubt a serious social menace. Half of our delinquent children come from broken homes and a large proportion of our adult criminals are recruited from the young delinquent. But the attack on the broken home cannot easily achieve success because it involves our entire economic, social and religious fabric. Nevertheless we cannot afford to stand still. Divorce, separation, desertion, the death of father or mother, the introduction of step-parents, orphanage and other causes of broken homes are all the outcome of an array of personal and social conditions.

THAT the so-called normal home needs a better understanding of child psychology, habit formation and parental cooperation in developing character is obvious. Much could be done to meet these situations through parent problem classes in churches and Sunday schools and perhaps other religious groups. Some work along these lines must also be done in the elementary schools where children should be prepared to meet not only a few of the problems of life but their larger responsibilities as well. More than ninety per cent of our adult population marries some time or other, and in the great majority of cases children come into the home. Surely a need so great as that of preparing individuals for competent fatherhood and motherhood cannot be ignored, if proper methods of training children are to obtain and the spiritual and moral needs of child life to be adequately safeguarded.

The New Woman Secretary

Miss Joy Taylor Called to United Christian Missionary Society as Head of the Department of Missionary Education

By F. W. BURNHAM

MISS JOY TAYLOR is the daughter of W. B. Taylor, of Beech Bottom, West Virginia, who was for a number of years a teacher in Bethany College and for long has been well and favorably known and loved among our ministers.

Miss Taylor is a graduate of Bethany College, (A. B.), and of Columbia University, New York City, (M. A.), where she specialized in education. She took a year of special preparation at the College of Missions, hoping at that time to be sent to the mission field. For a time she was a teacher in Lynchburg College. She also had two years' experience as assistant to the pastor of our church at Miami, Florida, after which she became dean of women at the State Teachers' College in Greensboro, North Carolina, from which position she came to the Young Woman's Christian Association at Indianapolis as director of education, where she has been for the past two years.

By inheritance, by education, by experience and inherent qualities of character, Miss Taylor seems especially qualified for the position to which she has been called in the United Christian Missionary Society. She begins her service September 1.

Miss Joy Taylor

The spirit in which Miss Taylor undertakes this new field of endeavor may be gleaned from the following quotation from her letter of acceptance, addressed to the executive committee:

"After long and prayerful deliberation upon the proposed program and the need for it, and after an honest effort to evaluate my background, training and abilities in relation to the task, I ask that the committee receive my acceptance and scrutinize carefully the conditions upon which that acceptance depends.

"First, since the work is properly an educational one, it is asked that freedom be given to work out the program and methods of conducting the work of the department upon sound and accepted educational principles.

"Second, since truly educational work cannot be done effectively by one who is also under necessity of being a promoter, that, in general, educational principles take precedence over promotional policy in the program and work of the department.

"Third, since the success of any educational work depends for balance upon the opportunity to see it measured with up-to-date theory, practice, and the experience evolved by those engaged in kindred work, that whenever possible, opportunity be granted each year for study and research."

In the thought of the United Christian Missionary Society, the educational task of the church is one. Religious education and missionary education are but two factors of the church's united educational program. Hence, both are comprehended and coordinated in the division of education in the United Society's scheme of organization. While, for purposes of headquarters staffing, it seems wise to have a head for each of the two departments in the educational division, and while there are separate organizational channels through which both phases of education will be promoted, yet this does not mean any division of the educational methods or materials as applied to the local field. Texts and programs of religious education will continue to include missionary educational material, and the whole missionary educational program will be correlated with that of religious education.

Because of the necessity for the reduction of budgets at that time and for administrative reasons, some two years ago the president suggested to the departments concerned and recommended to the executive committee that the departments of missionary education and religious education, for the time being, be consolidated, and the two departments head up in one person. This was done; but while this arrangement brought some advantages in certain directions, it was so unsatisfactory in others that, upon the recommendation of a subcommittee of the executive committee which had been appointed to study and review the whole problem, the executive committee, in February, 1926, decided to reestablish the department of missionary education, coordinating both phases in the division of education, as was originally planned in setting up the organization of the United Society.

The executive committee decided at the same time, organizationally, to have the woman's aux-

iliary organizations head up in this department of missionary education as in the original plan, into which a woman should be called for leadership.

At the Oklahoma City convention, the women of the State Presidents and Secretaries Association of woman's missionary societies presented a memorial to the United Christian Missionary Society, asking that modifications be made so that the work of the auxiliary organizations might be relieved from being under the division of promotion, and that it might head up in the missionary education department, which department they recommended be strengthened by the calling of another woman to that service.

This recommendation was also duly considered by the sub-committee of the executive committee, and was included in the plan adopted by the executive committee when Miss Taylor was called to head up the department of missionary education.

Associated with Miss Taylor in this department will be Mrs. Affra B. Anderson, supervising auxiliary organizations, Mrs. J. M. Stearns, field secretary, Miss Anna Clarke, superintendent circles and triangle clubs and Miss Nora Darnall, editor *King's Builders* and superintendent boys' and girls' clubs.

Foreign Missions and World Peace

THE cause of world peace owes more to the ambassadors of the Christian faith than to any other single agency. Among savage tribes they have gone repairing the damage done by the white man's rum, his vices, his cruelties. But among the older and stronger peoples the missionary has constantly been mediator and interpreter. "No single person," said the *Japan Mail*, "has done as much as the missionary to bring foreigners and Japanese into close intercourse."

The federation of the world cannot be brought about by laws or tribunals or treaties, so long as the world lacks a unifying force. What shall that force be? The expansion of commerce? The influence of universities? The power of the press? The growing organization of labor? All these things may help mightily toward the great goal of universal peace; but they are instruments, not creators. University and newspaper and labor federation are the channels through which the stream may flow, not the stream itself. The real power is the ever-flowing conviction of human brotherhood based on divine Fatherhood. The real power is the proclamation of the divine unity and love, and the human unity and love which must follow. . . .

An international friendship is composed of the friendship of individuals. There are today twenty-five thousand American and European missionaries scattered throughout the world, each one of them a devoted friend of some foreign tribe or nation or race, demonstrating his friendship by offering his life. And each one of them is propagating his friendliness among his relatives, his supporting churches and his fellow countrymen at home. Can we overestimate the silent force of such invisible international bonds? Each missionary life is but a slender filament stretched between the nations, but all together they constitute a woven network from which no nation can escape. If yellow journalism seeks to inflame the American mind against Japan, the American apostles, who have resided there for a quarter century, make the most effective reply. If fear of the Chinese, or the Hindus, spreads on the Pacific coast, the best answer is to be found in the confidence of missionaries who have lived among those races for years and find much to admire and love. The outbreaks of petty animosity, the flarings up of old race prejudice, find their constant antidote in the attitude of men who can say: "We know this nation; we can interpret its inner self; we know it to be worthy of honor and fellowship. Do to these people as you want them to do to you."

—W. H. P. Faunce, from the *Social Aspects of Foreign Missions.*

International Ideals of the Churches of Christ

1. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christian have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that Christian patriotism demands the practice of good will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

Adopted, December, 1921, by the Federal Council of the Churches of Christ in America.

Religion, Pure and Undefiled

By J. H. MOHORTER

NOTHING seemed to chill the tenderness of the Savior's heart like the neglect of his suffering brethren. In one little glimpse he showed us a man in torment because, while wearing purple and fine linen and faring sumptuously every day in his palatial home, his heart was so devoid of the milk of human kindness, so barren of the spirit of the "All-Father," that he could allow a poor man to perish.

If there is any teaching or practice for which we have a "thus saith the Lord," it is this work of Christian philanthropy. We can perform no acts on earth more pleasing to the Heavenly Father; for "religion pure and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep oneself unspotted from the world."

Christian benevolence is a panacea for doubt and skepticism. The happy children in our orphanages, and the sunny, comfortable old people growing ripe for heaven in our homes for the aged are great faith-producers. When John the Baptist felt the heavy strain of long imprisonment upon his faith he sent his followers to Jesus to inquire about his Messiahship. The Master did not furnish them with an affidavit as to his character and mission. He did not hand them a collection of flattering testimonials from his acquaintances. He simply requested John's disciples to remain and witness his works, and then he sent them to tell their master what they had seen him do; to tell him, "How the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, to the poor the gospel is preached"; to tell him that the work was being done that the Messiah was promised to do. Notice that above all, the demonstration that could not be disputed or questioned, was that the good news of deliverance was brought to the poor. The same testimony today will absolve from doubts the imprisoned souls who are looking out from life, with its human limitations, clamoring for satisfying evidence of the divine origin and mission of the church.

At the Child Saving Institute, Omaha

I like a lot of children!
When I'm grown up I'll be
The head of an asylum
That I may oversee.

Where, with a hundred orphans
To do with as I please,
I'll wash their rosy faces
And scrub their dirty knees.

I've thought of getting married;
I'd like a house, but then
The mothers do not often
Have more than eight or ten.

Then if I were a teacher,
With all their lessons said,
I'd never have the pleasure
Of putting them to bed.

When I go up to heaven,
If God had just as soon,
I'll ask for twenty cherubs,
Beside a golden spoon.

I'll trim their wings and feathers,
And keep them smooth and white;
And feed them angel porridge;
And kiss them every night.

ANNE BLACKWELL PAYNE,
in the *New York Times*.

One Scar For a Thousand

The first of two articles on the Philippine Islands and the missionary work of the Disciples of Christ

By W. R. WARREN

Typical Apayao Boy

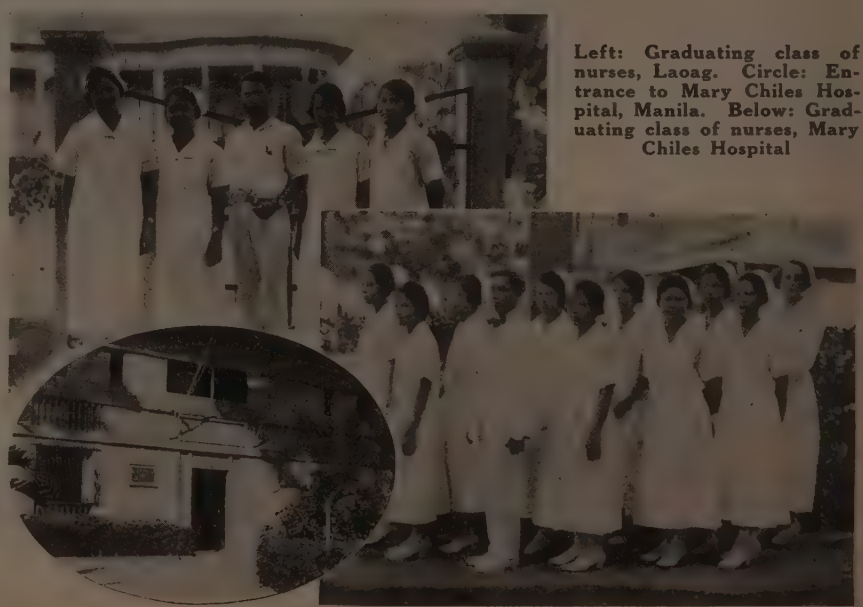
EVERY bared left arm of a Filipino child shows the small vaccination scar, while a noticeably large number of middle-aged men and women are branded for life with the innumerable marks of smallpox. This is a fair index of what has been taking place during the last twenty-five years in the educational, political and religious life of the people, as well as in their physical welfare.

On the evening of March 11 the visiting staff of the Mary Chiles Hospital in Manila gave a banquet in honor of their president, Lieutenant Colonel Valdez, and in recognition of his promotion in the Constabulary forces. Half a dozen American visitors connected with the United Christian Missionary Society were graciously included as guests of honor. The local physicians numbered thirty or more and included one lady and two Americans. It was a manifestly fine group and would have done credit to any city in the United States or Canada. There were no elderly men among them. Indeed the Filipinos were all distinctly young.

Dr. Pickett recalled that just thirty-six years ago a woman came to Manila for an ordinary major operation. She found only one surgeon in the city qualified to operate, and he declined the case for lack of a safe hospital. Now, in addition to the Mary Chiles and other missionary hospitals, the superb General Hospital has grown up within the last fifteen years to an institution with five hundred beds, one hundred graduate nurses and two hundred student nurses, a commensurate staff of resident and visiting physicians and a budget of seven thousand pesos ($3,500) daily.

It is worth noting that the missionary hospitals were the pioneers in this general health movement. Out in the provinces, away from Manila, the initial work is still in progress. The hospitals of the United Christian Missionary Society in Laoag and Vigan are the only ones in their respective provinces of Ilocos Norte and Ilocos Sur, and to them must also come the people of the adjacent mountain provinces. While we were in Vigan the sister of the Roman Catholic bishop occupied one of the private rooms in the hospital. Last year, while Dr. Pickett was on furlough, his place at the head of the Laoag hospital was taken by Dr. D. J. Samonte, a graduate of Drake University who is now governor of the province. Our three hospitals graduated twenty nurses this year. We have witnessed nothing finer than the commencement exercises in Manila, where ten received their diplomas; we have heard nothing more inspiring than their singing of *My Task*.

The success of these hospitals rests upon the most wholehearted and unselfish cooperation. Miss Mary J. Chiles of Independence, Missouri, made the initial investment and Miss Esperanza Tuason of Manila provided the latest



Left: Graduating class of nurses, Laoag. Circle: Entrance to Mary Chiles Hospital, Manila. Below: Graduating class of nurses, Mary Chiles Hospital

—W. R. Warren

—W. R. Warren

Adamson Hall, Laoag, Philippine Islands, built by parents of Miss Vera Adamson, Akron, Ohio

building for the Manila hospital. Dr. G. Garcia of the Philippines is head of the hospital and Miss Marie Serrill of the United States is superintendent of nurses. A third nationality came into the harmony when the wife of the Japanese consul general presented the medals at the commencement, in recognition of the special service which the hospital renders to the Japanese community. While Dr. P. C. Palencia and Mrs. Palencia were in the United States on furlough and in study the past year the local Constabulary doctor and Miss Juana Castillo have kept the Vigan hospital going efficiently.

All the world knows of the wonderful work done in the Philippines by American teachers. There should be equal acquaintance with the truly marvelous cooperation of Filipino teachers in this educational transformation. Great credit is reflected upon both groups by the rapid transfer of the work to the Filipinos. Few Americans remain, even in the positions of greatest responsibility: three out of twenty-three in the splendid provincial high school at Baguio, eight or ten in the high school and normal school at Laoag with three or four thousand students, none at all in excellent municipal schools of a thousand or more students like Calamba and Pasuquin.

It would be hard to find anywhere else such zeal for education as nearly everybody in the Philippines manifests. When asked about compulsory attendance the Pasuquin principal replied that they were embarrassed by the tears of children who wanted to attend but for whom there were no accommodations. The law had become a dead letter by being superfluous; a new illustration of "Love is the fulfilling of the law." Towns of eight or ten thousand population have fifty, a hundred and even two hundred young people in the United States for education. Naturally this zeal outruns reason in many instances and often indicates ambition for a "white-collar" job rather than thirst for knowledge or aspiration for unselfish usefulness, but even when discounted to the utmost it is a most hopeful development.

The most effective missionary cooperation in the educational movement has been in the maintenance of Christian dormitories adjacent to the large provincial and national schools to which students come from a distance. Adamson Hall in Laoag and the Albert Allen Dormitory across the street from the University of the Philippines in Manila, by supplying a homelike atmosphere, Christian influences and associations and instruction in the Bible, are rendering service of untold value to scores of the future leaders of the Islands. One of our abiding memories is of the girls in the Christian dormitory at Vigan singing at sunrise, "Lord, plant my feet on higher ground." And one could not ask for finer or more vital Christian Endeavor societies than those composed of our Filipino students. Not

—W. R. Warren

The Commission on the outside stairway to the roof of the ruined church, Dingras

spiritual selfishness but self-forgetting faith inspires them, as appeared in the organization, which we had the privilege of witnessing in Laoag, of the W. H. Hanna Young Men's Circle, for missionary study, prayer and service.

Here is a moral and spiritual prophylactic as positive and reliable in the higher realm as vaccination is in the physical. Not sin-scarred wrecks of humanity but strong and joyous children of God will be the generation that follows, in so far as the church of Christ improves this opportunity. And why not make Christian nurture as universal as vaccination?

To this end our missionaries in the Philippines, and the Filipino evangelists, pastors and local leaders, have been eagerly zealous both in adult evangelism and in the establishment of Bible schools for the instruction of children. Three hundred years of Roman Catholicism, except in the mountains and in the southern islands, have prepared the people for evangelical Christianity, both by committing them to Christ to the extent of their acquaintance with him and by demonstrating the inadequacy of the Roman system. The seed is being planted in fertile ground and no man can gauge the results.

Even before the coming of the Protestant missionaries large numbers of the Filipinos, not to say most of them, had rebelled against the tyranny, ignorance and profligacy of the priests. To realize the extent of the disillusionment one needs only to ride along the main highway from Manila to the northern end of Luzon and observe the enormous old churches built by forced labor under the Spanish rule. All of them need repairing, many of them are partially in ruins, some of them are entirely abandoned. Only a fraction of any of them is needed by the present congregation. More pathetic than the churches in ruins are the souls that are still seeking light in the dark ways of the priests: thronging to this image or to that in response to reports of miracles wrought, fondling and kissing the feet of the "Black Christ" in Manila, advancing on their knees to altars where there is no help.

What liberty, health and joy are coming to the gracious, generous, alert people of these tropical islands through the scientific healing, sound learning and intelligent faith brought in by the living Christ! One scar for a thousand in body, mind and spirit!

Up among the mountains and rivers of Apayao the little girls await the gospel

"If, to Please the People—"

The hearings before the senate sub-committee on judiciary. Some reactions and reflections on the prohibition situation

By ANDREW WILSON

President Anti-Saloon League of District of Columbia

A FEW months ago the organized forces against prohibition marshaled for the avowed purpose of nullifying the National Prohibition Act. The wet press gave them much publicity, straw votes were taken in many places. The cry for light wines and beer was vociferous, but it did not have behind it the co-operation essential to even give it respectability as a popular movement. A number of senators and congressmen made speeches which advertised the cause. Several wet bills were introduced in the Senate and referred to the Judiciary Committee. Hearings were held before a sub-committee consisting of Senators Means, Harreld, Goff, Walsh and Reed of Missouri. Senator Goff introduced a bill, supported by the administration, which when passed will materially strengthen the present law. This bill was also referred to the same committee. The wets believed they were to have a field day of their own and intended this as a running start for a campaign which they hoped would win seats in both the Senate and House.

The drys can always count upon the blunders of the wets to nullify their own efforts. Just as in 1916 and 1920 the wets loudly proclaimed they would win the presidential nominations and boasted of unlimited funds to accomplish their purpose, so now they have sent out literature stating they are to use $600,000 in the fall campaign to influence congressional elections, and are soliciting funds for that purpose. The blacklisting of public men for defeat who stand for the virtues worth while is not new, nor are the methods of boycott and blackmail which the brewers formerly used to compel business men and corporations to support their policies. It was evident soon after the beginning of the hearings that there was no solidarity among the wet forces, and that some of their leaders would have welcomed an opportunity to stop. Their program was and is destructive, and when the Goff Bill, which is constructive, was referred also, they were disconcerted. On the other hand the drys not only had a righteous cause but solidarity behind them.

It is not possible to describe the atmosphere of the hearings or transfer an adequate conception thereof to the printed page. At first Senator Means presided, but when illness prevented, Senator Harreld took his place. Senator Reed was the minority. Again and again he stated he was neither wet nor dry. He did protest too much. Once when he made the declaration the situation was so ludicrous the audience laughed. He then in anger called those who had laughed "fanatics and fools." He exhibited a still and had its method of operation described. What was the motive? As it was not pertinent to the hearings some may surmise he wished the information to get to those who might use it. After all the testimony was in, he was out of the room when the argument was made on behalf of the drys by Wayne B. Wheeler.

A number of leaders have been asked for brief statements for incorporation in this article.

Senator Morris Sheppard, who was the chief sponsor in Congress for both the resolution which became the Eighteenth Amendment to the Constitution and also for the Prohibition Law for the District of Columbia, sends the following:

> The testimony given at the recent Senate Committee hearing on the prohibition situation revealed little that was new. Certainly nothing was presented that would justify Congress in reopening the issue as asked by the modificationists. The arguments offered by the wets were largely the same arguments that have been used for years by those opposed to temperance and prohibition; but it was apparent that the strength of the wets has waned since it was mustered in full force against the adoption of the Eighteenth Amendment some years ago. It is furtive now, where once it was bold; it is apologetic, where before it was brazen.
>
> The uncontrolled imagination of the opponents of prohibition was given full opportunity for expression by the committee, with the result that they presented their stock arguments in such exaggerated form as to make them hopelessly incredible. Perhaps the most laughable feature of their testimony was the attempt to place the fight for beer and wine on a high moral plane, and to pose as protectors of youth, the home, temperance, etc.
>
> One result, and only one, has been observable since the hearings closed. The clamor of the wets has aroused many heretofore passive defenders of the law. Many who could not be persuaded that the fight was not yet over are now aroused.
>
> Neither straw ballots nor straw arguments can sway the dry majority. The people of America want prohibition, and they want it enforced. And the American people have a habit of getting what they want.

Major Roy A. Haynes, Commissioner of Prohibition, in substance said:

> The reaction in favor of the drys is fine. The challenge of the wets of a destructive program was met by the drys with a constructive program, which will result in the strengthening of the prohibition law. It is clearly evident the people have been aroused and many who were heretofore indifferent have now become active supporters of law enforcement. The recent convention of the Michigan Anti-Saloon League at Detroit had a program as splendid as a national convention. It was enthusiastically carried out for a number of days. Ninety churches opened their pulpits for special services. Everywhere he goes he finds the dry sentiment increasing, and it is

expected that when the bills sponsored by the administration are passed that there will be a great improvement in the situation. The wets were divided and early in the hearings got into a row among themselves. The drys had a committee representing about thirty organizations, which held daily conferences and were able to meet every suggestion of the wets without any division of sentiment in the ranks of the drys. The wets intended the hearings as propaganda with the expectation that it would be entirely a wet affair. Instead of that, they materially aided the dry cause. The reorganization, which will take place under the laws which are expected to be passed, will aid materially in the enforcement of the law. It is not always possible to get the most effective laws and regulations. If the regulations which became effective August 1, 1925, relating to industrial alcohol, had been put in force in 1921, there would now be no problem in relation to it.

Senator Harreld said the result is apparently decidedly in favor of the drys and will lead to a strengthening of the law. The hearings were not for the purpose of making findings on the wet and dry issue further than to ascertain for legislative purposes whether any of the bills referred to the Judiciary Committee should be reported to the Senate for action. None of the wet bills will be reported. The Goff Bill contains many excellent provisions, among them is one which practically makes it piracy to carry intoxicating beverages on the high seas in vessels carrying the American flag.

The office of Wayne B. Wheeler, General Counsel of the Anti-Saloon League of America, has furnished the following statement:

THE QUESTION IS:-SHALL WE OR SHALL WE NOT MODIFY THE VOLSTEAD PROHIBITION ACT?
CONGRESSIONAL WET-DRY INVESTIGATION
ALL THOSE IN FAVOR SIGNIFY BY SAYING AYE.
AYE!
THOSE OPPOSED NO
NO!

—St. Louis Globe-Democrat

The Chair is in Doubt

The weakness of the wets, both in argument and in the number they represented, was the greatest surprise at the hearings before the Senate sub-committee on the Judiciary. Instead of presenting new evidence, they relied on the old and exploded pleas which have been the stock-in-trade of this group for a decade: a demand for stronger liquor on the ground that there is a personal liberty to get drunk; an appeal to state rights as a plausible opposition to federal enforcement of the Constitution, with a curious denial of state rights in the Bruce measure for government control; and a covert threat of unrestrained lawlessness by the liquor group if they cannot have the intoxicating beverages they seek, regardless of the Constitution. An almost laughable distortion of facts and statistics was presented to bolster up their case. Their frenzied statistics suggested moonshining activities which provided six gallons of moonshine liquor daily for every man, woman and child in the nation. By counting drunkenness arrests in 457 communities for the dry period (a total of 2,195,844 such arrests) and not counting the arrests in those communities in the wet period, they attempted to prove an increase in public drunkenness. Exaggeration, falsehood and half-truths distinguished their testimony.

The wet opposition came from a very few wet centers. It was the same in personnel and character as it has always been. Nothing was presented by the liquor advocates to show any change in public sentiment that should persuade Congress to seriously consider weakening the law.

The dry testimony demonstrated the remarkable achievements of prohibition in reducing the consumption of intoxicants to a small fraction of its former figure, the diminishing drunkenness, crime, alcoholism, alcoholic insanity, pauperism, industrial accidents and other social evils that accompany liquor. It presented expert witness to show the economic gains that are resulting from a prohibition that is being actually and generally observed and enforced. Against the defeatism urged by one United States District Attorney who offered an alibi for his failure, it presented the records of other district attorneys who, with smaller appropriations and smaller forces, cleaned up their dockets, secured convictions and made the law respected in their districts, proving that honest, able and active officials not only can enforce the law but are doing it successfully.

The dry witnesses who spoke as authorized representatives of groups pledged to the enforcement of the prohibition law, represented over 40,000,000 citizens, from every section of the nation. The wets represented few except themselves. The dry majority which has been observing the law, because it expressed the will of that majority, has probably been increased by the exhibition made by the liquor group. Hosts of people who believed the fight over have been aroused to indignation and to increased activity by this challenge of a small minority. The revelations made in the accounts filed by the Association against the Prohibition Amendment, under the Corrupt Practices Act, of the contributions from brewers and trades or organizations connected with the liquor business, will intensify that indignation and activity. Prohibition will stand and will be increasingly enforced in spite of all the assaults made by those who seek to make their fellows drunken for profit.

Representative Ayres of Kansas, who began the agitation of declaring the carrying of intoxicating beverages on the high seas piracy, said: "In the House we met the challenge of the wets by passing the Administration Organization Bill by a vote of 196 to 4."

A former Assistant Secretary of the Treasury, a few days ago, came to the writer upon the street and in substance said: "You leaders are not doing all you ought to do for law enforcement. You ought to revive a campaign of total abstinence and pledge signing much after the fashion of the red ribbon and blue ribbon

movements by the Murphys many years ago. The wets are making great efforts to get the young people; that recently two engraved invitations to a wet dinner at the largest hotel in Washington had come to his son and daughter; that said invitations were thrown into the waste basket, but such things appeal to the young and ought to be countered by an intensive educational program on the part of the drys. He further said that there was no chance, in his opinion, of the weakening of legislation, but that the efforts of the wets are leading to much lawlessness."

It is a law of growth in government and in law making, as well as in physical and intellectual life, that results are accomplished step by step, gradually, and not by leaps and bounds. Nearly all laws are a matter of compromise. The National Prohibition Act was no exception to that rule. The title to the Act is: "AN ACT to prohibit intoxicating beverages, and to regulate the manufacture, production, use and sale of high-proof spirits for other than beverage purposes, and to insure an ample supply of alcohol and promote its use in scientific research and in the development of fuel, dye and other lawful industries."

The law also gave the Commissioner of Internal Revenue, with the approval of the Secretary of the Treasury, the authority to pass regulations relating to the enforcement of the Act.

The Act could probably not have been passed in a stronger form than it was, and even the bill, as passed, was vetoed by President Wilson, but the veto was overridden by the House and Senate. The regulations passed in pursuance thereof were also compromise measures and were not as strong as the drys desired. From time to time stronger regulations were made and finally the policy in effect was adopted of requiring those who withdrew alcohol for denaturing purposes and those who used denatured alcohol, to satisfy the government as to the use which was to be made of the alcohol before permission was given to withdraw and to use same. This policy reduced the quantity of denatured alcohol being used seventy-six per cent in New York, and almost a like reduction in other similar centers within a very short time.

If the Act had been obeyed in good faith it would have been sufficient to have prohibited the intoxicating beverage liquor traffic. It was not so obeyed by a large number of persons, among whom were already criminals, or those who had criminal tendencies. This situation has been intensified to some extent by the numerous wet propagandists backed by the outlaw, brewers and others who were anxious to make money readily and to secure political control. It is no new thing for the brewers to be in politics. The foreign alliance of the brewers, the corrupt system used by them, the attempted coercion of many persons of influence, and nearly all of the corporations in the country of importance, were brought out in the hearings before a committee of the United States Senate a few years ago. There was no device or deception to be thought of which was not used to accomplish their purposes.

It is not strange that prohibition has not been completely effective at once. It took Congress twenty-eight years from the time it began legislating on the question to make effective the prohibition of carrying slaves on the high seas. Many Acts were passed. Some were drastic and finally culminated in the Act of May 15, 1820, in which it was declared to be piracy to carry slaves on the high seas. It may be that Congress will yet pass more stringent laws in relation to the carrying of intoxicating liquor for beverage purposes upon the high seas. If Congress would declare such conduct piracy it would not be necessary to wait any time upon the twelve-mile limit to ascertain what a rum-runner is going to do, but immediately capture him and mete out the proper punishment.

DIFFICULTIES have been encountered because of some officials failing to do their duty under the law; others have resigned official positions, particularly certain classes of lawyers, and then have advised men and groups of men to organize corporations and assisted them in getting permits, and in many instances informed them how they could evade the law. It ought not to be possible for lawyers to leave the government service and then adopt a practice which is in effect an attack upon the spirit of the Eighteenth Amendment. The situation is, however, much better than it was two years ago. At that time the government had lost numerous cases, many of which were brought by attorneys who had formerly been connected with the Prohibition Unit. At one time the conclusion was reached that there was a conspiracy, or tantamount to a conspiracy, on the part of lawyers, and would-be violators in certain large eastern cities, to break down the whole program of law enforcement.

As the amount of whisky now in storage at the original guage is not in excess of 26,000,000 gallons and the actual quantity now on hand is not more than 18,000,000 gallons, the problem will soon arise as to how the years supply under the law is to be met and distributed.

Citizens everywhere ought to support those organized agencies which have led in the fight for prohibition; they should give information of violations to law enforcement officials; they

should discountenance both by word and act the violation of the law; they should teach total abstinence and law observance, and make clear to the young, especially, that alcohol is a poison and that whisky contains no wholesome ingredient save the water in it, and sometimes the coloring matter. They should also vote, and on all reasonable occasions advocate upholding the Constitution of the United States. They ought not to be swayed by ulterior motives. Let patriotic citizens everywhere pay heed to the admonition of Washington:

"If, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and the honest can repair."

California Wins Again

By ALVA W. TAYLOR

AFTER nine years of service Milo J. Smith has resigned from the secretaryship of the Board of Temperance and Social Welfare and accepted the position of state secretary to the churches of Northern California.

Mr. Smith began his work with the Board of Temperance when it was a difficult task. The work was new, it had no place in the church budgets, and the Anti-Saloon League had the right of way. He built its work up to a place in the consciousness of the brotherhood, gave it standing in the interdenominational temperance activities, and made it of real service to the cause.

When the Eighteenth Amendment and the Volstead Act were passed, this board faced the question of dissolution or of expansion into the field of social service. Under Mr. Smith's guidance it undertook the more difficult task of expansion and took over the work of the Commission on Social Service that had been functioning first under the American Home Missionary Society and later under the United Christian Missionary Society. This meant a doubling of the budget on expense without any assurance, other than faith, that the income could be doubled.

MR. SMITH won high praise for himself in the inter-society councils of the brotherhood. He was always wise and irenic and fertile in ideas when difficult situations were faced. He was active in the work of the Men and Millions Movement, and through the income derived from that was able to meet the deficits created in his own board by taking over the social service work. He has always been an active factor in making the international convention programs a success. His fund of humor and good nature has always made him popular with his colleagues.

The new position to which Mr. Smith goes is one for which his peculiar abilities most admirably fit him, and we predict that he will soon take a place in the front rank of state secretaries.

Man's Right Place

NO man is in his place so long as he is out of the church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal and he mars his life if he is not loyal to the home. He is a political animal and he curtails his life if he is not faithful to the state. He is a religious animal and if he holds aloof from the church he starves and stunts the highest instincts of his nature.

—CHARLES E. JEFFERSON.

This Thing of Prejudice

"To be able to stand off and look all prejudice squarely in the face and see how absurd and wrong it is . . . that is something."

By JOHN RAY EWERS

THE modern, scientific world has destroyed isolation and caused all races to rub elbows. Psychologically, we may drift apart while, physically, drawing closer. Dr. Albert Schweitzer claims that our utter lack of a world philosophy (Weltanschaung) is the basis of all our catastrophies. We have had the doctrines of racial superiority and domination consistently preached into our ears. The latest advocate of the Nordic myth is Lothrop Stoddard. The Nordic race must wake up in time, must shake off the mad dream of internationalism and reassert the pride of race and the merit to rule, is his doctrine. C. C. Josey is even now looking about for an inferior race upon whose broad backs we can lay the physical burden of our superior western world. In the middle ages men fought over religion; in the nineteenth century, over nationality; now the world is turning to race encounters. We must, in time, come forward with a Christian philosophy.

What is the Christian view? If it is not brotherliness, it is nothing. Shailer Mathews says Christians live together as brothers because sons of a common father. "One is your Master—all ye are brethren." The Christian church sold out to nationalism during the war; it must not make the fatal blunder, now, of selling out to race prejudice.

We draw the line at color, but young children know no such barriers. A southern man exclaimed: "I was fourteen years old before I knew I was better than a nigger." An Indian once remarked: "If I have a difference with my friend on the left (an Indian), it is personal; if with my friend on the right (an Englishman), it is racial." Dr. Stoddard assumes that race superiority is due to the germ plasm. Yet there seems to be no sound basis for discrimination biologically; indeed there is no pure race any more, as so many intermingling strains have flowed together. That determinism which operates in the field of heredity often seems to leave men bound and unequal rather than free and equal; yet, the French, English and American revolutions, as well as those in Russia, China and India (under Gandhi) seem to insist that men should be free and equal. Today the Jew, the Nordic, the Japanese and the Chinese all assert their inherent superiority. Which one is really superior? The intelligence tests reveal only part of the truth. Is the race horse or dray horse superior? Is the winner of the 100 yard dash or of the three-mile race superior? Is the engineer or the poet superior? Stoddard laments the passing of the Nordic race, with the capacity of fighting, masterfulness and ability to collect the wealth of the world. One wonders whether he ever read the gospels. These are not Christian virtues. Who dares to say that the materialistic, industrialized, mechanized, militarized civilization of the West is the final or highest expression of the human spirit?

The ethics of the empire building have been deplorable. Ruthlessly, the stronger have subjugated the weaker, even as a prize fighter might conquer a poet. "Each for himself and God for us all—as the elephant said who danced among the chickens." Christianity has failed to provide even a tolerable working compromise in the national dealings with weaker peoples. Look at England and India, look at the United States and Japan.

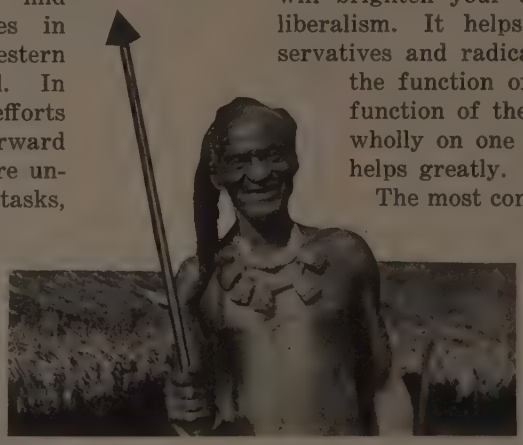
Our own country has the added problem of immigration. For twenty years I have lived in steel cities where two-thirds of the population are foreign or children of foreign, and I know how these people are exploited and mistreated. In Europe there are thousands of them who hate America because of this rank injustice. Yet the children of these foreign parents make good physical and mental records.

The problem of intermarriage always haunts us. The crossing of races widely different seems wrong; the crossing of races which resemble is usually beneficial. The marriage of Negro and white is altogether bad and only the white man's control can avoid it. In a volume on *The Jew*, Hillaire Belloc advocates for Jews and Gentiles mutual respect, but social separateness in churches, schools, clubs, business and in every other sphere. Abram and Lot tried this. To us it seems almost impossible, but Belloc assures us that there is no living together. While geographically mixed the problem is perplexing and yet, for the present, there is value in the idea. The Christian spirit, which is both missionary and inclusive, can never reconcile barriers which separate man from man.

POLITICAL equality must come. Britain allows Indians in both House of Commons and House of Lords. France draws no color line. Each race has something good to offer for the common good. As the body has many different members, so a Christian society may embrace many different races. Christianity must teach us courtesy, kindness, friendships and, above all, the love of justice. Interracial councils and cooperation is already under way. All such move-

ments must be encouraged and promoted.

Our missionary program is recognizing that the nations must be allowed to form their own Christian churches. They will find mystic and lovely qualities in Jesus which our harsh western world has never discovered. In science, in government, in efforts at peace, all races can go forward together. The laws of nature undergird us for these common tasks, the stars fight for us, and the genius of the Christian religion is inclusive and brotherly.



"Each for himself and God for all, as the elephant said who danced among the chickens." It is the philosophy of the headhunters of darkest Africa; is it the philosophy of Christian America?

Much is accomplished by isolating the germ of prejudice. To be able to stand off and look all prejudice squarely in the face and to see how absurd and wrong it is—that is something. There is one natural cleavage among men and that has been indicated by Professor Kirsop Lake in a recent article in the *Atlantic Monthly*. This natural division is between the liberal and the conservative. This horizontal line runs through all life, through every race, through all professions. It is largely a matter of temperament, of physical reaction, of environmental conditions. But even in this, one can be eminently fair; one can overcome bias. As Wickham Steed says: "Find your bias and discount it before you reach your conclusion." Thus you may be naturally a radical, in which case you will wisely tone down your ideas toward conservatism or, on the other hand, you may be naturally slow, quiet and reserved; in which case, you will brighten your conclusions with a touch of liberalism. It helps to realize that both conservatives and radicals are needed, the one with the function of brakes, the other with the function of the engine. Truth does not lie wholly on one side. To recognize this fact helps greatly.

The most conspicuous example on earth of this idea is to be found in the League of Nations. If a list of accomplishments were needed that list could easily be furnished, even from the short and limited life of this organization. But what we wish to point out here is that the conception is sound and correct. At Geneva the vast majority of the nations sit down together and work out their problems. Germany will soon be accepted, then only Russia and America of the major nations will be outside. When the truth about America and the League is written by some future historian he will have a sorry tale of political jealousy and prejudice and stubbornness.

Efforts toward better understanding are to be found increasingly between labor and capital, in medical association, in educational conferences, in the new study of the whole race problem, in the general breakdown of political affiliations, in the

"Our own country has the added problem of immigration. For twenty years I have lived in steel cities where two-thirds of the population are foreign and I know how these people are exploited and mistreated. In Europe there are thousands of them who hate America because of this rank injustice"

growth of internationalism and in great religious conventions.

It was my high privilege to be in the cathedral at Stockholm when, in stately procession, the representatives of over two hundred million Christians swept up the aisle while the organ filled the vast church with exquisite music. On and on they came, seemingly without end, Greek Orthodox, and many almost unknown Eastern branches of the Christian church, a bishop from Japan, Czecho-Slovak followers of John Huss. The Lord Bishop of Winchester looking like a Pope in his gorgeous robes; Dr. S. Parkes Cadman, walking in a plain dress suit; Dr. Macfarland, in magnificent gown; Scotchmen; His Magnificenz, the Landesbishop von Saxony, significently representing Germany; that splendid man, the Archbishop of Sweden, Söderblom; French Protestants; Norwegian Lutherans; on and on they came, that almost endless procession, while the tones of the organ filled the cathedral. Beside me sat one of America's greatest preachers; I saw that his eyes were full of tears; my own emotions were strong. I kept saying to myself: "Another branch of my Master's church, and yet another branch." After all, how vast and powerful is the church of Christ. Yet how little, relatively, has that power been felt. Prejudices shriveled up and blew away in the sweet air of the Venice of the North. Night after night a company of us sat together in Bishop Roger's room in the Grand Hotel; Englishmen, Americans, Episcopalians, Congregationalists, Baptists, rich men and poor men. It was good talk; there was plenty of hearty laughter; we parted better friends than we met. Prejudice cannot survive such conferences.

Prejudice throws out the clutch—the power cannot act. Just off Trafalgar Square stands the monument to Edith Cavell. This is the inscription: "Edith Cavell, Brussells, Dawn, October 12, 1915. Patriotism is not enough. I must have no hatred or bitterness toward anyone."

Compulsory Military Training for Students

MILITARY training is compulsory in twenty-one American high schools and eighty-three colleges and universities. Seven of these are church colleges.

The American people are emphatically against peace-time conscription for military training. Compulsory military training in the schools is peace-time conscription.

Electing military drill as a part of one's college course is one thing—being compelled to take it or leave the campus is quite another thing.

To compel a high school lad to become a soldier is to Prussianize our high schools. To compel under-classmen in college to take military training is to Prussianize our colleges. The R. O. T. C. would have been impossible before the war. Have we surrendered thus far to the thing we sought to defeat?

It began with the Morrill Land Grant Act back in 1862—in the midst of war. That Act gave land to states for the support of colleges devoted to instruction in agriculture and the mechanic arts; it made it a condition that they should offer also instruction in military art. Secretary of War Weeks, November 18, 1924, said, "It does not make military training compulsory at any of the institutions which receive the benefits authorized by the Act."

The university authorities themselves make it compulsory; they can make it an elective at any time they wish. The University of Wisconsin has made it elective. The state legislatures can order it made an elective in state supported institutions.

At the University of the City of New York the students voted six to one against compulsion. At Ohio State they voted three to two to make it elective only. At Missouri University the president frowned down a movement to take a referendum. At Pennsylvania State the secretary of the Y. M. C. A. held a forum on it with both sides presented. He was "disciplined" by the college president and resigned as "a protest against this infringement of free speech."

The national peace conference of the churches held in Washington last December said, "We emphatically disapprove of compulsory military training." The Ohio Pastors' Conference, one of the most representative conventions of pastors of all denominations that is held in America, went on record as follows:

"Resolved, That the Ohio Pastors' Conference favors the abolition of all military training in high schools and the abolition of all compulsory military training in colleges and universities." Why? "Because it is contrary to the best interests of education, weakens the will to peace and is nowise effective as a measure of national safety."

In Hearts Too Young

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease,
Disarm the hearts, for that is Peace.

—ETHEL BLAIR JORDON.

Popular Fallacies About Race Relations

"The highest welfare of all . . . . . is the only standard that meets the test of the twentieth century intelligence and Christianity"

By ROBERT B. ELEAZER

YES, like measles, everybody has to have them, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a million red bumps. And one would think that nobody would want to go through life with his mind bumpy with misinformation and inflamed with bad feeling concerning his fellow men. Yet lots of people do just that.

1. For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half-hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself.) The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth" you know. Then those of us who settled in the North faded out, while those farther South grew darker.

2. "Oh, yes," someone says, "The Negro is all right *in his place.*" An obvious truth that often may hide a fallacy; for often it means that the man who uses it has already assumed to fix the Negro's place as one of inherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet that is the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phyllis Wheatley, African-born slave, who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee Institute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages and has sung before the crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth $500,000? What about hundreds more who have achieved notably in spite of great handicaps? Better inquire before you retail that particular fallacy again.

4. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3,000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish American War at Guasimas, El Caney and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery, and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

5. "But Negroes want to break down the social line between the races." Who told you so? The finest types of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such charge. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal "superiority complex." Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans, and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of

the world, "God's last and best." Meantime Chinese and Koreans and East Indians look down on us, in turn, as vulgar, excitable, noisy newcomers, superficial thinkers and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, owing to each other respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others.

Great Educators On Military Drill

JOHN DEWEY: "It is undemocratic, barbaric and educationally wholly unwise."

CHARLES W. ELIOT: "Military drill is not a good form of physical exercise for boys between fourteen and eighteen."

JOHN H. FINLEY: "I cannot bring myself to believe that we are to let our whole system of education reach its acme in recrudescent savagery or in preparation for it."

H. P. FAUNCE: "The physical results of military training for boys are certainly not equal to those achieved by other forms of physical education, and the social and ethical results are likely to be disquieting."

HARRY A. GARFIELD: "I do not favor military drill in the colleges. As a means of cultivating alertness of mind and self-control, athletic games are superior to military drill."

DAVID STARR JORDAN: "I am totally opposed to the introduction of military training in any form in the high schools.***If we wish to develop a nation of free men we must work for the discipline from within, the self-control and the self-direction, which it is the aim of military discipline to destroy."

MARY E. WOOLLEY: "The psychological influence is harmful. Our duty is to educate the coming generation to a more civilized Christian conception of internationalism, not to emphasize militarism by making military training part of our educational system."

HENRY CHURCHILL KING: "It would be a calamity to keep the military idea perpetually in the minds of our young people of public school age."

PAUL MONROE: "The military spirit alone is one of the lowest forms of patriotism and is apt to do quite as much harm as good, even though military activities may be unavoidable at times."

EDWARD L. THORNDIKE: "I am opposed to military training of the traditional variety for school boys, because it seems inefficient as a preparation for either war or peace."

EDWARD A. STEINER: "Such training has not proved effective and has been discarded by militaristic nations."

Wanderland-Wonderland

"I MADE IT FOR YOU"

by Lucy King De Moss

HERMAN made about the best wooden toys of any boy in the Vacation School and every time he finished a soldier or a coat hanger or a toy animal of any kind, he proudly showed it to everyone who would look. It must be said for him, too, that he was quite as interested in the things he made to give away as he was in those he was to keep for himself, or perhaps a little more so.

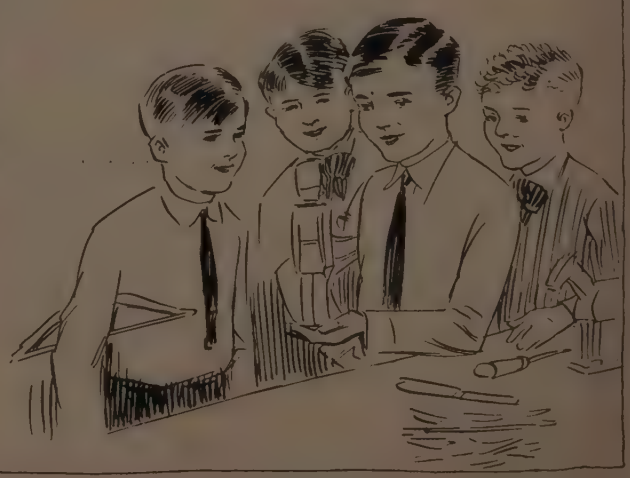
All week he had been busy working on a very grand horse, with an amazingly long and shining tail and mane. It had not been easy to get that horse to stand straight and as for its head—well, anyone who has ever made a horse out of wood knows the difficulty of heads. Herman would have been discouraged many times, only it was a very particular horse for a particular purpose, and it had to be finished by the end of school. Herman, himself, was to be allowed to go with the teachers from the Community House to the Children's Hospital and give it to the boy he chose.

On Friday morning Herman, with his precious horse wrapped snugly in a newspaper, was ready to go. Besides the horse, there were many other toys and useful things to give to the sick boys and girls, every one of them made at the Community House Vacation School, and a good many of the children were there to see them start away. Away they went, then, across the city to the hospital and presently were in the long, sunshiny room, full of white beds and children. The nurses must have known they were coming, for they were all smiling and rustled around making them welcome.

Herman looked all around the room. In the farthest corner, propped up in bed with pillows and leaning forward watching the little group of visitors, was a boy, very big-eyed and pale looking. Herman walked right over to him.

"Hello," he said.

"Hello," said the boy, who was smaller and younger than Herman.



Herman pulled the paper from around his horse, the eyes of the sick boy on him.

"I made it," he explained.

"I guess I could make one like that," said the boy, his voice squeaking a little, because he was still pretty sick, "if I had de tools."

"They give you de tools," said Herman.

"Who's 'they?'" asked the boy.

"The De-ciple Community House down on Second Avenoo," said Herman, in his foreign way. "That's where I made that horse. Daily Vacation Bible School. Here," handing the horse to the boy, "I made him fer you."

The boy looked as though he couldn't believe his eyes, as he took the horse.

"You ain't jokin'?" he said, suspiciously.

"'Course I ain't jokin'. I made him fer some guy what had had bad luck and got sick or somethin' and you're de guy. You don't think we keep all de things we make in de Vacation School, do you? I sh'd say not! That ain't de idea. We make 'em the very best we can, like Jesus did when he was a carpenter, and then we divide up with somebody, like he said."

"Gee, I'd like to go to that school," said the boy wistfully.

"Sure you can," said Herman, encouragingly. "You get well and come by the Community House and then next year you'll be in the Club 'n' everything."

"I'll do it," said the boy, making a stable for the horse with a book and a corner of the sheet, and grinning like the next one. "In another month I'll be out of here and then you look fer me."

This all happened last July and this very month Herman and Harry, for that was the sick boy's name, and all the other boys and girls are busy in the Vacation School in the Community House in New York City. And if you were to go to Herman's mother's Beauty Parlor, not far from the House, she would show you with pride a framed diploma hanging on the wall.

"My Herman, he got it at de Club," she would say. "He has nice friends there and I like him to be there all de time. I feel safe when he is there. He ain't safe on the street, but that is the only place he has to play, when he ain't at de Club. I don't know what I do widout de Community House."

Mongo-Ngombe Itineration

By DAVID L. WATTS

THE launch "Missouri" was tugging at its anchors eager to be off. The cables were unloosed and away we glided, every part of the machinery gleaming as though dressed in a new frock. Night found us at Longa, and the following noon at Bangu. I stood on the bank, my baggage at my feet, with the steamer disappearing in the distance, and with 200 miles of hard traveling before me; but with a happy heart I looked toward the forest jungles and pushed into the future.

Material for building houses and character in Congo

My first path lay across a swamp, and since much of the path was under water, I secured a canoe and we paddled through the forest. At first we had a quiet stretch of water, then we turned off among the trees with the branches so close I could touch them on either side. We passed two deserted villages, the houses half submerged under water. Tsetse flies, the sleeping sickness pest, were in plenteous abundance. Soon our real troubles began. Underbrush and tree roots caught us. The canoe, a hollowed out tree, had to be lifted over many of these places. After much work we reached the town of the district chief. It required six and one half hours to make a two-hour journey, but such is Africa —the unexpected. The chief was away, but his brother very kindly furnished me a place to stay over night. In the morning I awoke to the patter of rain on the grass roof. As there were signs that the weather would clear up shortly, we did not press on our way until nearly ten o'clock. Many came for medicine, and the medical boys with me (trained by Dr. Barger) treated all who came. As the boys worked, I preached to the people sitting nearby under an open shed. My subject was, "As they went they were cleansed."

Our next stop was at one of our own outposts. The teacher moved out and gave me his house (he did not have much to move). Many curious eyes watched me as I opened my packs. Ah's and oh's were common as I opened a bundle and from a few sticks and a little cloth I produced a chair and, from other sticks, a table. In the house a small bunch of bananas awaited me, the gift of the teacher. Shortly afterwards the chief of the village came with a gift of plantains, chickens and eggs. They always refuse money for these presents because they are gifts; but nevertheless, the old chief was on hand the next morning to see I did not get away until I had given him a return gift—usually money. At five o'clock we had a service in the church. There were no seats. The walls were poles and mud, the roof grass and the floor packed clay. Those who wanted seats brought them along, the rest sat on the ground. The teacher brought a stick of wood and sat on that with his back against the wall.

The next day we pushed on to Wele, our largest outpost station in that district. Word had already been sent around to our other outposts by letter and by the *lokole* (native drum) to bring the inquirers, to Wele for questioning. At one place on the way, an old man who had accumulated a pile of ornaments, (junk we call them) came prancing out decked in all his finery and made me a very gracious bow, then held out his hand for his gift. I gave him a franc (five cents), and with another sweeping bow he was gone. Elephant tracks were sighted about noon. From a village nearby, several people had gone to the forest to hunt a gift for the white teacher, and toward evening brought me a small antelope and some honey. These people were from the class known as the slave tribe. After I was settled at Wele a man came to me. He had followed me from the village of the chief to ask me to return there with my medicines, as many had come after we left and wanted medicine. But we couldn't return, too many waited ahead of us.

At Wele forty-one were accepted for baptism. The teachers instruct and we follow later with the questioning. A crude method, you say. Yes, crude—but for a crude people. Before baptism we require them to be instructed in the first principles of Christianity, Christ's birth and death, who God and Jesus are, what it means to become a Christian; and I must admit it is vitally necessary. For instance, at one place I asked one inquirer what he was searching for and he replied, "The wisdom of the white man." I asked him why. He replied, "So as to help me make money." I questioned him further as to who God and Jesus were and how they could help him and he had not the slightest idea. His one desire was to make money. Needless to say he was rejected and refused baptism. Seven former Christians, who had been dis-fellowshiped for various reasons, but later showed evidence of real repentance, were restored to fellowship. Saturday evening was spent with the teachers in a conference on church problems. It was found necessary to remove one teacher from his post. His teaching had a little too much heathenism in it. I brought him back to Bolenge with me for more training. Sunday morning we had the baptisms. I preached twice that day and married three couples.

From Wele I visited most of our other outposts in that district. As I had three fields to visit in three and one-half weeks I had to move fast; consequently I did not get to visit every station. I spent four more days in this district before I pushed on into the Ngombe territory. At one station I had packed up and the carriers had gone on, when two men came carrying a sick man in a sling tied to a pole. It was hard to tell him he was too late, that the medicine had gone with the carriers. Those men followed us and the man received treatment at our next stop, three hours distant. Oh, it is pitiful, some of the cases that come for treatment. One teacher reported to me later that two people whose bodies were badly broken out with sores had both cleared up nicely after injections of Neo-Salversan, and are now in good health again. Does it pay to take medicine to these people? Those hearts are now open for the gospel.

In the Ngombe territory I found a different language. Many did not understand me, and I understood only part of what they said. I had considerable difficulty questioning the inquirers here, but with the aid of the teachers as interpreters, I finished my work. Ninety-four were accepted for baptism. I performed sixteen marriages here. One young woman sat before me during her questioning, and I could see

—Dr. G. J. P. Barger

Ministering to Africa's suffering ones

her heart was pounding violently. She was afraid she might not pass. But she knew why she had come, and when I told her she was accepted the smile that came on her face brought tears to my eyes. I asked one old gray-haired woman why she desired baptism and she replied, "Because, white man, I'm an old woman, I haven't many years left, and when I die I want to go to heaven." Usually the number of men baptized exceeds the number of women, but in this territory the women far outnumber the men. Many were old women. I baptized two women who were both wives of the same heathen husband. He only had six wives in his harem. On my whole trip, the number of women baptized was only a few short of the number of men. African womanhood is slowly taking her rightful place. Many more people had come for medicine than we had expected, and the Neo-Salversan was getting short. It was hard to refuse to treat all those who wanted that medicine, but I told the head medical boy to choose only those whose cases were the worst. Even then the medicine gave out before the journey was three-fourths over.

A word about our paths. In some places the State had required the people to build good paths; in other places the swamps were full of water. In places the paths had washed away and we crossed the swamp on tree trunks laid lengthwise in the path. It made no difference if my feet did get wet—I expected that and dressed accordingly. "Why don't we go around the swamps?" If you could see one of these swamps and the dense undergrowth of the jungle, you would realize that the best plan is to stick to the open path and take what comes. These trips are hard on shoes. A motorcycle is out of the question. A bicycle can be used if carried at places over the swamp. The old standby is shoe leather. It certainly is hard on shoe soles, but then we did not come to Africa to save our *soles*, but the *souls* of the countless thousands who are waiting in darkness. We usually try to do our traveling in the morning before the sun gets hot. We plan to start about 6:00 A. M. so we can reach our destination by noon or earlier. In the forest shade we can keep fairly cool, but when the forest gloom lifts and we come out in the open, the sun seems unmercifully hot. All loads are carried on natives' heads or tied to poles and carried on their shoulders. The open places are real wilters for the carriers, and six hours' travel a day is about all the men can stand. Also, I found it was about all I wanted under the tropical sun, and all I carried was my water canteen and kodak. My feet became sore from the traveling, but at night I would doctor them from the first-aid kit which the church at Valparaiso, Indiana, gave me, and thus I managed to keep in trim for the whole trip. I broke my lantern globe on the journey, but with the aid of adhesive tape from my medicine kit, I patched it together and made it last for the trip.

One morning I awoke and realized someone was in my room. I lifted my mosquito net and looked out in time to see a man disappear out the door. I piled out of bed and followed him. The jingling sound as he ran told me all too plainly he had stolen my money box—the money from Neo-Salversan. But the box was heavier than he had anticipated, about 1,600 francs, and he dropped it in the path and fled into the forest. It took two men to carry the box the day before, so it was rather a heavy load for one man. The people declared the man had taken medicine (native kind) to give him strength to carry the box, but he failed to take a big enough dose and so was unequal to the job. The State is requiring the people to build new houses through that district, and the house I was in had no door. Needless to say I had a sentry at night after that.

I saw one girl with a mat wrapped around her. I inquired the reason and found her husband had died and a taboo had been put on the girl. She was to wear a white streak across her forehead and wear no clothes but a grass mat for one year. There still lacked about four months before the taboo would be lifted. The girl, I judge, was about eleven years old and didn't seem to mind it.

At another place, I saw a girl with a copper ring around her neck. It was round and about one inch thick. I knew by the sign that she was a wife, even though only about thirteen years of age. I asked if her father put the ring on her neck and why the ring was so large. They replied that the ring was large because it was to stay there until she died, and as she got older and larger her neck would more nearly fill the ring. They said her husband put the ring there. I pretended surprise that she should have a husband when so young, but they said, "Both these other girls here have husbands too." I judge one was ten years old and the other not over nine. There was no teacher in that town.

Some leopard and elephant tracks were found one day. The leopard tracks were new, and almost immediately afterward my carriers began singing as they marched, so they would frighten the leopard away if he was still around. Two of the men left some chickens in a town nearby, for we were to return on that path before leaving

The beach at Bolenge

Sawmill and engineering shop in the background, with the steamers Illinois and Missouri in the foreground.

for our next field. When we returned it was found that a leopard had broken into the chicken coop and killed all the chickens.

I had a native boy along to cook for me. It was interesting to see us baking bread at one place. I carried *jinyango*, (our style of yeast) along with me. The boy baked the bread while I worked with the inquirers. A hole was dug in the side of a deserted clay ant hill. Wood was piled in the hole and burned until the ground became hot. Then the fire was pulled out, the bread was put in, and the hole closed. Thus we baked my bread, pretty fair bread too, although it was black on the outside.

Nearly three weeks were over when I reached the town where a canoe was to meet me and take me to Longa to my third field. I was tired and footsore. I judge I had walked about 190 miles by that time. That would be a small jaunt in the United States, but out here where two miles per hour is sometimes strenuous travel, that distance meant real work. The canoe arrived one day after I did. In the afternoon a man came to me and asked for medicine, Neo-Salversan, because he was "sick in his feet." His feet were swollen and covered with red powder which is used to grease their bodies. I told him what he needed was water instead of medicine. I explained to him how he helped to make his feet sick by putting on this red powder. He disappeared soon after and a short time later came back with his feet washed clean. "See, white man," he said, "I have washed my feet, now I want my medicine." The Neo-Salversan had given out three days before this, but at any rate it didn't hurt him any to wash his feet.

My next stop was Longa. The canoe was very heavily loaded with nineteen men and all our goods. Four times we nearly capsized. The first day I was on the water steady from eight in the morning until six at night. By that time we had left the forest, crossed the Congo River, and were about two hours from Longa. Darkness came about 6:00 P. M. and we camped over night at a small river town, and went on to Longa the next day. Word reached me at this town that one of the inquirers had died at Longa that day.

At Longa there were sixty baptisms and twelve weddings. Altogether on my trip 195 were baptized, I had thirty-two weddings, and talked over endless palavers. While at Longa I cleaned off the graves of our missionaries who are buried there.

I had received word that a canoe was to be sent to carry me from Longa to Bolenge. The Oregon came up-river on its way to Monieka, and I was mighty glad to see the kerosene launch instead of the canoe, tied alongside. The next day I reached home weary but happy that I could make the trip.

Getting Settled Again in China

By MRS. W. W. HASKELL

WE ARE here and so glad to be here! We had a rough trip across the Pacific, but fared better after we left Japan. Just three weeks from the time we started we landed in Shanghai. How happy we were, after a pleasant two-day trip up the Yangtse River, to reach Wuhu. What a glad welcome home we received! Receptions were given us by our foreign friends, the Chinese Christians and the Academy boys.

School opened the week we arrived, so we had plenty to do getting settled and started into the work at the same time. Settling was made easier for us by some unknown friends (?) who entered the house in our absence, opened up our boxes and helped themselves to what they could use or sell to advantage. Consequently we were minus our rugs, bedding, some dishes and many other things.

We find quite a few changes in the school and school compound. The enrollment is little more than a fourth what it was when we left, due to the general trouble last year. Mission schools all around us are suffering in the same way. However, we have between sixty and seventy bright, capable boys in the school and an excellent faculty. The atmosphere of the school is wholesome and so many boys take part in the voluntary Bible class and Christian Endeavor society, which are apart from the required Bible classes.

While the new chapel is not fine it is a constant source of joy to the boys and workers. Our half of the funds for this building was advanced by the mission uniting with us in the school. We also have a new dining room and kitchen for the boys. The dining room is light and airy and will accommodate all the boys of a full school at one time. This is quite a contrast to the old one which was dark and dismal and could seat only a part of the boys at a time. Other new buildings are a three-room school for the poor children of the neighborhood, a one-room infirmary and a cottage for Mr. Wharton's home. The cottage was built by the Christian Advent Mission so as to release the residence that is close to the main school building for school purposes.

The boys' school at the church center and the girls' school at the woman's center are progressing nicely, as is the evangelistic work of both centers. We are very fortunate in having Pastor Djeo in charge of the church and Joseph Wang assisting him as director of religious education. Mr. Djeo had three years training in American theological seminaries and was just returning to China as we came to America, so this is his third very successful year here. Mr. Wang is one of "our boys." Mr. Haskell got in touch with him through an English Bible class and found that he was anxious to be in school, so we helped him to finish at the Academy. Following that he had some training in the University of Nanking and at the Theological Seminary.

We find a good many changes in China since we left in 1923. Progress is shown among the people in developing initiative and pushing to the front. Although many blunders are made, young China is wide-awake and with proper guidance will make the necessary adjustments. Our need for progressive Christian leadership is great.

We enjoyed the visit of the Commission very much. Their sermons and talks on Sunday were most helpful and interesting.

Eight girls in the Christian Girls' School, Nanking, China, who were baptized Easter morning

On the Mountain Top In Porto Rico

By T. C. PERRY

A popular feature of every convention
Delegates at Toa Alta, Porto Rico, convention.

AN ANNUAL convention of the Disciples of Christ in Porto Rico is always an occasion of happy reunion of earnest folk who come to the "feast" from the several barrios, villages and towns where our cause has been planted. For sixteen years the Disciples of Christ of the little island have held these inspirational gatherings and each year the last one celebrated seems to be the best. The one just held in Toa Alta, April 16-18, was a wonderful mountain top experience in spiritual blessing for all who attended. The Porto Rican Christians are very enthusiastic about convention going, for to many of them, the privilege of attending a *conferencia* of the brethren is a happy and profitable event in their lives, and they usually return to their local churches with a greater enthusiasm and a larger vision. The best part of the programs presented in these conventions is that given over to brief reports from the delegates of their impressions of the work. This year these were exceptionally good as they revealed progress in nearly all the fields throughout our territory. Taken as a whole, the work in the mission during the past year was exceedingly encouraging.

Two dominant notes heard in all the sessions were, first, the desire to place more emphasis upon evangelism. The general theme of the gathering, as was indicated on the printed program, was "Evangelization." Everything else on the program seemed to be built around this theme. Personal evangelism, silent evangelism, special evangelistic campaigns, and world-wide evangelism were the phases stressed. Second, the desire to place more emphasis upon the conservation of results obtained through our evangelistic efforts. Better organization, more efficiently equipped leadership, better business methods, more stress placed on the matter of self-support, and closer cooperation between the various departments of the local church and also between the churches themselves scattered over the entire field where we are operating.

One thing that added greatly to the good spirit of the convention was the greetings brought by the unusually large number of fraternal delegates from other missions here in the island. There were between twenty-five and thirty of these, representing at least six different missions who "dropped in on us" at the various sessions and each of these was given an opportunity to bring a word of greeting. Mr. Riggs, superintendent of the Baptist mission, in the course of his remarks, stated that the Disciples of the Porto Rican Mission were doing more this year toward self-support than their mission did seven years ago with double our membership. But, he added that the Baptists since then have jumped from a little over $4,000 given toward self-support to nearly $30,000 and what the Baptists have done the Disciples can and will do, he was confident.

There was another feature of the convention that contributed a great deal to the good spirit of the occasion, and that was the "surprise" given Mr. and Mrs. V. C. Carpenter on Saturday night after the evangelistic program. It was the occasion of the twentieth anniversary of their labors in the island. The program was mainly in the hands of the native workers and consisted in a brief introductory part given by Vicente Ortiz, one of the boys from the old Bayamon Orphanage, and at present the popular and well esteemed pastor in Corozal. Following this was an interesting reminiscent recital of the early struggles of these missionaries in their efforts to plant the seed of the kingdom in the mountain districts when the work was in its beginning and the obstacles were many. Don Suncho Rodriguez, a Timothy of the Carpenters, who has served faithfully all these years up in the mountain districts, was chosen for this part. He, in a simple and humble manner, led us all back to the beginning of our work here in the island and showed what a magnificent contribution these early pioneers have made to the cause of Christ.

Lorenza Velez, a Bible woman from Dajaos Arriba barrio, who has been associated with the Carpenters during all these years, presented them with a beautiful floral offering and a purse containing twenty gold dollars, representing the twenty years of service here.

It was indeed a very fitting service, this expression on the part of the

native workers and the missionaries of their appreciation of the faithful work of our companions who have stayed on the job so long and builded so well the kingdom.

The convention closed with a wonderful evangelistic service directed by the quartette from the Union Evangelical Seminary in Rio Piedras. C. M. Morton, acting dean of the seminary and our own representative there, closed the program with a strong invitation to those who wished to accept Christ as their Savior. In response to the invitation nine young people came forward and made the good confession. This was a splendid conclusion to a convention which to many meant a veritable "Mount of Transfiguration."

Training the Argentine Women

By ZONA SMITH

THE work I like best on the mission field is the evangelistic, and to that I am privileged to give most of my time. The comfortable little flat which is my home at present is in the same block with the Bible Training School for Argentine young women, here in Buenos Aires, of which Miss Ruth Fish is the efficient principal. I am teaching one class twice a week in a study of Acts and the Pauline epistles. Then I have my meals at the training school and take much pleasure in the contact with the young women, both in the class and in the dining room. Of the three girls in my class one is from Uruguay, one from the Argentine Province of Entre Rios, and the other is from Rosario, Argentina. The summer session of six weeks was most interesting, as the six young women students were so fine and so eager to get all they could out of the short course. I taught the class in the Life of Christ.

You will have seen in March WORLD CALL the pictures of the first graduates of Instituto Modelo. One girl is a Methodist and is giving her time to evangelistic and social work in Rosario. The other two are Disciple girls and are giving full-time service to our work here. I wish you could look in on us at our cottage meetings for women, and see not only the humble surroundings but the rapt attention of the women as they listen, sometimes with tears in their eyes, to the message of Christ's love as given by these two young women. One of the girls, the one who has had the most experience in Christian work, is talented both in speaking and in song and has a most charming and consecrated personality. It is a great joy to me to listen to her heartfelt messages and realize that we have a trained national woman worker who can, many times, give a more effective appeal to her own people than I, the foreign woman, am able to give. We always have one or more unconverted women in these meetings and sometimes it is the first evangelical service they have attended. Many of them seem to find it difficult to come to such a meeting for the first time because they are sensitive and fear to make some blunder. At the close of a recent meeting a woman, whose daughter was run over and killed by an automobile about three months ago, said to me, "I do not know whether I have conducted myself properly or not as this is the first time I have ever attended a meeting of this kind." I assured her that I had not discovered that it was her first meeting. She has been very attentive and we pray that she may find Him who comforts the sorrow stricken. When unable to attend a later meeting she sent word that she wanted our prayers.

Mr. and Mrs. J. D. Montgomery, who were formerly in Porto Rico, are here now and directing the evangelistic work. They live in our Ohio Building on Cramer Street, Belgrano. The younger of the two national women workers is assisting there with the church work, working among the children, young people and women. The other accompanies me to women's meetings in different places and does any other work that is required. The services in the Cramer Street Chapel on Easter Sunday were beautiful. A boy who has been in the Sunday school about six years confessed his faith in Christ and was baptized.

The school for boys is going splendidly. The fifty-three boarders fill the house. The total attendance of boarders and day pupils is about 260. Mr. and Mrs. H. T. Holroyd and Miss Lora Garrett give full-time service to this school. One of our national pastors teaches the Bible in the school and another teaches two or three classes in the training school.

We are now making preparation for our annual Congress of the League of Evangelical Women. We are also making plans for meetings in which a woman evangelist of some years experience in the United States will speak. We expect to have her with us for the Congress also.

Easter in Akita

By JESSIE M. TROUT

IT SEEMED very fitting that our Easter services should begin with a sunrise prayer meeting. The attendance was not large but the spirit was wonderful and I think we all shared again the joy that was Mary Magdalene's and the other Mary's on that first Easter morning.

The Sunday school session at nine in the morning was a special service. The kindergarten Sunday school children met with the church Sunday school and our earnest young preacher told beautifully and interestingly, the resurrection story.

But the crowning service of the day was the morning worship. Even the old church itself looked beautiful in its dress of cherry blossoms and spring flowers. But the beauty of the flowers and the glory of the sunshine, could not surpass the joy and happiness that was ours, as six of our Normal School Christian Endeavor girls were buried in baptism with their Lord, to rise again to a new life as children of Jesus.

Later four other young people were baptized. We pray and hope that these ten may be but the forerunner of many others who will come to know Jesus during this year.

The Easter services were all beautiful, dignified and in keeping with the glorious Easter message.

Miss Jessie Trout, Akita, Japan, and some of the Japanese with whom she works

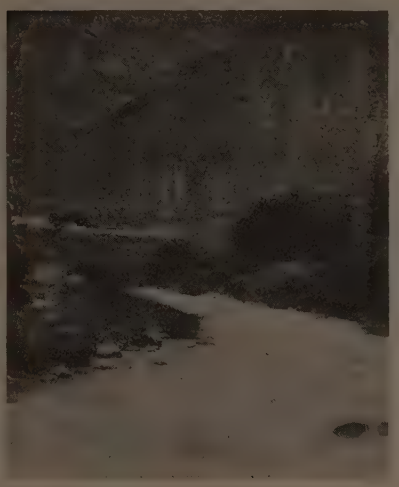
Batang At Last!

By DR. ELLIOTT I. OSGOOD

OUR caravan and party arrived in Batang Wednesday, March 17, and the people here think we made an exceptionally rapid trip for the freight and size of our party. They had not expected us for another week at least. One has to come here to realize what an event to them is our coming. Not only had they waited long for many things in the 101 animal loads we brought, but our own coming has stirred them with happiness. Mrs. Bare and the baby rode in a sedan chair all the way, except that Mrs. Bare often changed off with Mrs. MacLeod who rode a horse. The MacLeod children were carried in specially designed chairs and they often rode on our animals while we walked for a rest. Dr. Bare, Mrs. MacLeod and I rode Yunnan ponies and Mr. MacLeod bought a mule. Our daily food baskets and Dr. Bare's ready drugs for treating sick along the way were carried by two men on carrying poles. Two long boxes, too big for pack saddles were carried by men on long poles. Along the Mekong River, the trail was so narrow and dangerous that we had to put a few other boxes on men's backs. Otherwise the boxes, small trunks and bedding came through on the packsaddles on mules and horses. At the last we had a few yak in the line.

Edgar Bare, who started when three weeks old, was just six months old when he arrived. It was a delight to see him grow in body and develop in mind. I had to guard my digestive apparatus for the last three weeks as it got upset by eating tangerines on the road. I lost ten pounds in weight. Dr. Bare was quite sick at Wei-hsi for a few days and rode in a *hwa-gan* for a couple of days after. Then he went back to his horse. The MacLeod children, now and then, had a bit of bowel trouble, but on the whole our party kept splendid health all the way. Not so our servants. An old Tibetan woman who followed our caravan from Yunnanfu, got relapsing fever at Talifu, was helped to Wei-hsi where she improved, but relapsed at Atuntze and died. Her thirteen year old girl got it but came through and has relapsed here. Our head man's wife, a Christian Tibetan woman returning here, broke under the strain, her heart failing her on the high passes, and she died three days before we reached here. We brought on her body and buried it in the Christian cemetery here. Her death was a tragedy.

We had one box of money stolen nine days back. Do not know whether it will ever be recovered although we reported it to the officials. We had other money stolen earlier but discovered it in time, proved it to the caravan men and they allowed us to deduct it from their pay, for we were able to



Swiftly flowing stream separating Batang and the mission compound

nail the responsible man. A number of their horses died. Two of them rolled down more than fifty feet to the Mekong but the boxes were recovered, though two of them got soaked.

The Batang folk sent a man a full day's journey out to meet us and bring us bread, celery and a cake. The bread, especially, was most welcome. Mr. Peterson met us twelve miles out and Mrs. Duncan and the Ogden children met us at the top of the pass, nearly seven miles from Batang. Down at the foot of the pass we found the Hardys, Mr. Duncan, Miss Young and many Tibetan leaders. Then strung along the trail was every other missionary and missionary child, Chinese and Tibetan Christian and many of the town population—until I wondered if all Batang was out to welcome us. Even the Catholic Father, Nussbaum, was there. It shows how this mission has gripped the people. It gripped me and I had to hurry past once or twice for it was a bit too much to stand. I couldn't talk and the tears would come.

Then, after pursuing that more or less barren trail for sixty-six days, to come suddenly upon all the beauty of this valley, much of which has been brought to pass by our missionaries, was like entering a paradise. Peach trees were in blossom everywhere, the grass was green on our land, strawberry plants are pushing forward and extensive wheat fields cover the plain. Yet I know they have their troubles. Nearly every house on the east end of the plain, and many others, have been entered by thieves or held up by robbers within recent months. Just now Batang city has scarce half its normal population; but they have quite an efficient military man here now and are hoping for better things. For the last four days along our trail we passed village after village that has been burned and looted in these local wars. It is this which has made the work so difficult in these last years since Shelton's death in 1922.

Sunday evening I talked to the missionaries, giving a sketch of the mission history and emphasizing the hard road which their pioneer leaders had traveled in order to bring about present conditions. The Sunday school, with 176 attendance yesterday, was a tremendous contrast to the early days of the work.

It is probable that I will return via Szechuen and Chungking leaving here by May 1. I will have to stop at our East China stations for a short time before sailing for America.

Equipped for Service

DR. NICHOSON has been here a month. Dr. Doss, our Indian woman doctor, did very well during the months we were without a European doctor. She is a very capable young woman and eager to serve her people.

We had four major operations this morning. I assisted the doctor and one of our senior student nurses scrubbed and assisted me. Miss Nicholson gave the anesthetic. At the same hour Dr. Doss and Nurse Franklin were in the delivery room where they had a very difficult obstetrical case. However, the mother and baby came through all right. This will give some idea of what a plant we have here, and the capability of the staff to carry on surgery and obstetrical cases at the same time. This has been a day of real work and joy.

This is only the beginning of a great work here in Bilaspur and the villages around here. We not only take care of the Indian people, Christian and non-Christian, but Europeans as well.

MARGARET CONKRIGHT.

Bilaspur, India.

Kawai San At Work

APRIL was a month of gladness for Fukushima church. The eagerly awaited pastor from America, Kawai San, was installed April 11 with jubilation and prayers of gratitude. New life is quite apparent. Faithful members are even more zealous, old-time standbys who had fallen away for lack of strong leadership are warming up again. Attendance at services has greatly increased. Pastor Kawai and the Fukushima church have a bright future. Young and old are enthusiastic in the new fellowship with this staunch-hearted veteran of the gospel.

K. C. HENDRICKS.

Fukushima, Japan

What Will They Take Back?

By LILLIAN L. BINNS

ALMOST every missionary in a Latin country sooner or later tries to describe something of the ceremonies of Holy Week so it is just as well to get it done early and this year I managed to get out and see a few of the things of which I had read so often at home. For about two weeks there have been small groups marching about with lighted lanterns and crosses draped with white streamers and singing hymns, but the culmination is of course on Good Friday.

There are three Catholic churches in the city. The main one, or Cathedral, did not have a special service yesterday so far as we know but had the *Misa de Gloria* this morning, when the figures which before had been shrouded with lavender curtains, were again in the light. Evidently other images are not worshiped on Good Friday but all go into mourning.

The church to which we went at noon is situated on a hill in a splendid location. We climbed steps and went in past a soldier with bare bayonet. We were too late to see the actual lifting of the large cross bearing an image of Jesus but far up in the church we could see it suspended against purple curtains (but overtopped by the Paraguayan flag). There were a number of people in the church. Most of them were apparently from the country but there were some better-gowned women. Of course there was a host of children, crowding right up to the front. We noticed a few girls with prayer books in hand following the pictures or gilded placques, showing the various happenings on the way to Calvary, and of course all these girls and women had the head covered with a bit of white or black netting. One child had her bit dyed purple. Nearer to the body of the church and in front of the large image were two soldier boys with their bayonets guarding a smaller crucifix and offering plate. This cross was on the floor and people were coming to prostrate themselves before it and kiss the toes. They were mostly the wrinkled barefooted women of the country districts and the smaller boys and girls but I saw one or two peon men. The girls kissed the toe but the boys barely knelt over it and were on their way.

Suddenly a weird racket began and behind a bunch of street urchins bearing wooden rackets and boxes with metal handles for clappers, came a group of peon class men in their best clothes bearing two other crosses, and large-sized dolls with long, natural hair, representing Mary and we suppose John, though he looked like a woman even to his clothes. Mary was robed in black velvet and carried a beautiful *nanduti* handkerchief. All pushed forward until the images had been placed at the foot of the crosses. Then some of the soldiers drove the urchins back, at times using their leather belts as a gentle threat. As the men streamed away we noticed that on the lapel of each was a small square of purple with a cross and evidently they had gained exceptional merit in the bearing of the images. To us there was nothing inspiring or reverent in what we had seen, but occasionally one's heart would contract with pity to see the faith that some poor old women seemed to have, and yet how strange to feel that the kissing of the foot of an image meant honor to Christ.

Later in the afternoon we went to the second church, a smaller but more popular one. Here the images were placed under the trees in front of the building. Mary was in black velvet here also, with silken handkerchief but with mournful eyes lifted up to heaven. John was clothed more like a man and looked more manly. All these images, including Jesus' had long natural curls and we noticed that the helpers would not touch the image of Christ with bare hands. We walked back across the open square. It was thronged with people in gala attire and really seemed more like circus day in a small city than attendance at a sacred rite. To some few of the barefooted old women it may have held religious flavor, and these crowded closer to the cross, but the majority were young people out strolling, laughing and jesting. Groups of young men, I fear of the higher ranks, stood loitering about, and the servant girls were courting their favor. These girls were in their best flimsy silks of bright green, blue and red and wearing their one pair of high-heeled slippers. That more than all made my heart ache. For the favor of those men in this society means ruin to such girls. Those boys were not there to see the procession but to have a good time.

After a time a priest came out and climbed into the wooden pulpit placed on the side opposite the cross. He had spoken earlier in the day too and was evidently chewing tobacco to keep his throat moist. From time to time he lifted his white surplice to fish around under it for another bit and transferred it to his mouth. What he said between his searching and spitting we could not hear though evidently some of it was quite oratorical. The distance was not great but the crowd did not stop chatting to listen to him. At last came the seminary students in their long gowns and surrounded an open casket with golden hoops reaching above it—like our old prairie schooners in shape but with the hoops uncovered and of gilded wood. Two purple-robed helpers ascended in front and the priest in back of the image. In his hands the priest carried a long white strip of embroidery which he slowly wound about the figure and used in lowering it. First he lifted the crown of thorns and passed it to the helpers. They kissed the spines, and later the nails drawn out with some clinking. Then as the soldier band began the march the figure was lowered into the coffin and the seminary students carried it away. As it was lowered the soldiers—the rough young boys of the country in their baggy sand-colored suits—saluted with their bayonets and formed a guard. The other images came after and the people crowded in to follow the procession around the block. There were tears on a few faces as the nails were drawn and the body lowered, but even as it was placed little boys were scrambling for a place in the now vacant pulpit and so far as we could see there was no deep feeling on the part of those participating. I had felt queer about coming to a ceremony to satisfy my curiosity but standing there watching I wondered if we were not appreciating it more than those for whom it was being given. Is this religion? Does it honor Christ? Does it really help anyone to appreciate his life and love? The country people trudge back to their huts and the servants to their long days of monotonous toil. What do they take back from this to help them in a better life?

Mrs. Atwater Bereaved

WHILE Mrs. Anna R. Atwater has been struggling back to health in her St. Louis home, she has momentarily expected to hear of the death of her only brother, Henry B. Robison of Bryan, Ohio, following a stroke some months ago. The end came at the home of his daughter in Danville, Kentucky, Friday, May 14.

Mr. Robison made his confession of Christ at the age of thirteen years in the old home church at Bedford, Ohio. He was a man of very strong convictions and of deep and abiding faith. His wife, Mrs. Minnie Bentley Robison, passed away a little more than a year ago.

He is survived by his three children, Mrs. W. H. Smith, Danville, Kentucky, Robert T. Robison, Bryan, Ohio, and Ray Decker Robison, Hollywood, California. His only brother, E. J. Robison of Indianapolis, died December, 1922. He leaves three sisters, Mrs. B. A. Robinette, Grand Rapids, Michigan, Mrs. Anna R. Atwater and Miss Harriet E. Robison of St. Louis, Missouri.

Life from top to bottom is one. We cannot be Christians in our homes and pagan in our politics. The Golden Rule is for all nations. The Great Commandment is for all people.
—*Charles E. Jefferson.*

The Steamship Missouri Is At Our Beach

By HERBERT SMITH

SUCH was the intelligence that ran through a score of villages yesterday. The date for the arrival of the boat had been set for a month. It was two days late, however, owing to the pressure of work at Lotumbe and the fact that the white man was making part of the journey overland, while the steamship Missouri for very necessary reasons had to stick to the river. But we had not been at the beach an hour before the people began to arrive and press for our services. Darkness came, with the setting sun, and most of them were unsatisfied.

This morning the sun rose fresh and bright. I hurriedly dressed, but found the crowd was on the beach before me. We lie at the State Post of Waka. A fine avenue of palms and mango trees runs from the beach to the homes of the State officers. The river view is good and quite long for the Momboyo River. Its curves and bends are quite well known to the traveler. All night long the Missouri has tugged at her anchor chains. The current has taken her first up stream for a few feet and then down again, but for the most part one would hardly know he was on a boat. That is true, however, only when she is at anchor. Once under full steam, one has no illusions, for the "Misu" as the natives call her (it is next to impossible for them to say Missouri) can make you vibrate in every nerve.

The two screened cabins make one appreciate the boat for this kind of work and this kind of climate. Mosquitoes, by night, are kept out, and tsetse and other blood suckers, by day. To be without these pests is a comfort and a health preservant in Congo. For fifteen years we have been coming up and down this river and this is the first time we have had any such protection.

Well, what does that crowd want on the beach? What have they been planning for the last month? First of all, there is the fact of the gospel. If it were not for that, the boat would not have been built. I should not be here and the people would not be gathered on the banks of the Momboyo River as they are this bright Sunday morning. Seventy-five people will be baptized in this river this very day. They have come to believe in God who loves them. The spirits of the forest will no longer rule their lives. I will not say that they have released themselves from every superstition but I do know that they are no longer in their power.

Then, again, amid this crowd are the sick people. Two native hospital assistants are with me. They will care for those that need treatment. We have a good supply of Neosalvarsan with us this time and this miracle working remedy can always draw a crowd. That disease of yaws which breaks out in sores from head to foot is gone in two weeks. Ulcers that have been open and running for a year and often much longer, dry and are gone almost before the patient is aware of it. Many other diseases are stayed by an injection of this life-giving medicine.

Perhaps those who gave us the Missouri never thought there would be room for a marriage parlor on board this small boat, but there is, nevertheless. Between the engines and the companionway there is a nice little snug spot for just such a ceremony. There were seven couples to be married. We could only accommodate part of them at one time. They came on board with considerable timidity. Some of them had never set foot on a steamer before. They crossed the gangplank and came down the narrow deck with very great care, clinging to the cabin rail as they came. When they reached the space between the engines they breathed more freely. The minister had to be careful even then not to bump both his own head and theirs on the numerous steampipes. But with a little patience the service got started.

Still, there had to be numerous questions, to make sure the right couples were standing next to each other. Right hands and left hands got hopelessly mixed up. One bridegroom grasped the arm of the minister instead of the bride. The native evangelist who was there to give his moral support to the gathering warned the brides that if there was any natural deceit in their hearts, they were to make it known. But, on the whole, everything went off beautifully, so much better than out in the sun amid the noisy crowd. I fancy, however, one bride made a slip of the tongue when she replied to the usual questions. For she said, "njifobeta" which, being interpreted, means "I will beat him!" I fear she could do it, too, but I hope she never may, for that would spoil the little service we held on board the "Misu."

J. Mitchell Hoye in Ohio

J. MITCHELL HOYE has been called to the directorship of religious education for our churches in Ohio. He has accepted and will begin his duties June 15 with headquarters at Cleveland.

Mr. Hoye is a native of Virginia, being the son of W. S. Hoye, the beloved pastor of the church at Louisa, Virginia. His college training he received at Bethany and at Yale, receiving the A. B. degree at the former in 1918 and the B. D. degree at the latter in 1925. In both institutions he specialized in the field of religious education.

Professor Weigle of Yale says: "Mr. Hoye is a man whom I can recommend with confidence. He has a good mind and maintained good grades in all of his work here." Professor Archer, also of Yale, says: "Hoye has brains and real religion. He is enthusiastic and a good organizer and administrator." Mr. Hoye is also an acceptable preacher, and M. E. Sadler, who was at that time with him in Yale, reminds us that "Mr. Hoye won in 1925 the second prize as student preacher at Yale."

H. C. Armstrong of Baltimore, who has been associated with Mr. Hoye for several years, writes this word of introduction:

"I congratulate the good people of Ohio, and I congratulate my good friend, J. Mitchell Hoye. I rejoice in this new arrangement in which Mr. Hoye becomes superintendent of our Ohio work in religious education. This is a fortunate partnership which I hope will continue many happy, fruitful years.

"Mr. Hoye brings to this new task the qualities and qualifications which will make him a useful and highly esteemed member of our field workers' family. He has energy and courage. He is a good workman. He cherishes a worthy ideal for the work in which he is engaged. His heart is in it. He is practical and resourceful. He is agreeable and cooperative. He is gracious and devoted and spiritually-minded. He has studied, and has learned. He is still studying and learning and growing.

"He will find in Ohio a congenial and responsive field of labor. Our Ohio people, young and old, will find in him a tactful, brotherly, efficient, Christian co-worker."

Board of Education and Work of Our Colleges

Eureka College paper wins honor—Cotner has new president—Atlantic Christian remains at Wilson—Ground broken for Butler's new buildings

The Disciples Club of Boston University

The picture was taken March 22, 1926, on Liberty Hall steps in front of the Massachusetts State House, Boston, Massachusetts, immediately after the morning session of the New England Missionary Conference, and includes the Disciple students of Boston University School of Religious Education and Social Service, and a number of the New England delegates to the conference, who were the guests of the club at a luncheon during the noon hour. The Disciples Club is composed of all the Disciples of Christ students attending Boston University School of Religious Education and Social Service. The purpose of the club is to create a closer fellowship among the students, most of whom come from the west, and keep the group in touch with the work of the brotherhood and the church in general. The club meets at least once a month and sometimes oftener, either for a noonday fellowship luncheon or to meet with various workers and leaders as they pass through Boston. There are twenty-one Disciples of Christ students at the present time.

DR. BURRIS A. JENKINS, minister of the Linwood Boulevard Christian Church of Kansas City, delivered the Diamond Jubilee commencement address at Christian College, Columbia, Missouri, in June.

Carter Glass, Jr., editor of the Lynchburg, Virginia, *Daily Advance*, delivered an interesting address to the students of Lynchburg College May 12 on "The Influence of Newspapers." Editor Glass is a frequent visitor upon the Lynchburg campus.

Dr. O. E. Brown, dean of the School of Religion, Vanderbilt University, preached the baccalaureate sermon of Culver-Stockton College, May 23. The commencement address on the 25th was delivered by Dr. Burris A. Jenkins of Kansas City.

Mrs. Demarchus C. Brown, a former professor of modern languages at Butler College, world traveler, is delivering a series of addresses at the Downey Avenue Christian Church of Indianapolis upon her travels through Africa.

Mrs. Virginia Croft Snoddy will become the head of the department of home economics at Lynchburg College next year. Mrs. Snoddy received her B.S. degree at the University of Kentucky and did graduate work in the field of home economics at the University of Chicago and the University of California, receiving her M.A. degree at the latter institution in 1925.

Dedication services for the Hilton U. Brown, Jr., memorial tablet were held on Sunday afternoon, May 30, at the northwest corner of Emerson Avenue and Washington Street, Indianapolis, and were participated in by several patriotic orders in the city. Mr. Brown, a former student of Butler college, was killed in action on the battlefields of France November 3, 1918. The memorial is erected on what was his playground as a boy.

Among seventeen contestants of the Illinois College Press Association the Eureka *Pegasus* received third place. The *Pegasus* ranked third in editorials, third in make-up, and fourth in news writing. The papers were judged by H. F. Harrington and the Medill School of Journalism. *The Decaturian*, of James Millikin University, an eight page paper, received first place. The awards were made at the recent convention of the Illinois College Press Association at Carbondale.

L. L. Leftwich, a graduate of Culver-Stockton College, with a Master's degree from the University of Chicago, having completed the residence work for a Ph.D. degree in religious education has accepted a professorship at Cotner College, Bethany, Nebraska. He will begin his work there in September. Mrs. Leftwich will also teach at Cotner in the department of Fine Arts. The theory of music and pipe organ will be her specialties.

Argyle Campbell, freshman, Bethany College; home, Los Angeles, California

Son of Patrick Campbell, nephew of Argyle Campbell, Bethany, and great-grandson of Alexander Campbell.

The First Christian Church, Lincoln, Nebraska, has approved the plans of the building committee of the congregation and has authorized the committee to proceed with the construction of the first unit of the building, and if the financial resources assembled justify it, to construct the whole building as planned. When completed this church edifice will be one of the outstanding church buildings of the Disciples of Christ. It is in a large way the university church for the young people of the Christian church attending the University of Nebraska.

At a recent meeting of the board of trustees of Butler University, Indianapolis, salary increases for professors and instructors ranging from $100 to $200 per year were voted. It was explained that the advance was made possible through the increase of the endowment funds of the institution. Dr. Robert J. Aley reported the largest student attendance in Butler's history.

Carl H. Wilhelm, a graduate of Eureka College and the graduate Divinity School of Yale University, has accepted a call to the Tabernacle Christian Church of Lincoln, Nebraska. While a student at Yale he won first prize in five contests and was awarded second prize last year for ministerial work in a national contest.

Mrs. Luella St. Clair Moss of Columbia, Missouri, was reelected president of the Missouri League of Women Voters at its seventh annual state convention held in St. Louis in May. In her address as president she summarized the accomplishments of the League during the year and stressed the importance of time and study to prepare for the duties of citizenship.

J. B. Weldon, a graduate of Culver-Stockton College, and holding the degrees of A.M. and B.D. from the same institution, was formally inaugurated as president of Cotner College, Bethany, Nebraska, on May 26. President Weldon has served as president of the institution since January 26. Already he has the affairs of the college well in hand.

The annual banquet of the ministerial association of Bethany College was held Monday night, May 17, in the Bethany Memorial Church. Prof. G. S. Bennett was the toastmaster and a representative of each class gave a short toast after the dinner. The principal address of the evening was given by J. S. Tisdall, pastor of the Northside Christian Church of Pittsburgh. Herman Patton of New Castle, Pennsylvania, is the president of the association for the ensuing year.

Dr. Charles S. Medbury, minister of the University Place Christian Church, Des Moines, Iowa, preached the baccalaureate sermon before the graduating class of Drake University in the University Church on Sunday afternoon, June 6. Dr. Alfred J. Pearson, former professor of German languages at Drake and now serving as American Minister to Finland, delivered the commencement address on Monday, June 7. The graduating class is one of the largest in the history of the university.

Official announcement has been made that Atlantic Christian College will remain at Wilson, North Carolina, the city of Wilson having accepted the proposition offered by the state convention called to consider the college

Campbell Hagerman Watson, freshman, Bethany College; home, Los Angeles, California.

Son of Dr. H. A. Watson, Bethany '95 and Mary Hagerman Watson, Bethany '04; grandson of President B. C. Hagerman of Bethany College and great-grandson of Alexander Campbell.

question. In accordance with the proposition accepted the college will be rebuilt on its present site. Should the citizens of Wilson succeed in raising the full $150,000 by next spring, the college will move to a new site in Wilson which has already been offered by private citizens of the town.

The senior class of Phillips University, Enid, Oklahoma, caused to be

(Continued on page 56)

From the Ends of the Earth to Drake

Mexico, Canada, Liberia and the Philippines are represented in this group of students of foreign nationality enrolled in Drake University at Des Moines, Iowa. To encourage an interchange of ideas and better acquaintanceship, the Cosmopolitan Club is one of the important campus organizations on the campus at Drake, including in its membership all foreign students as well as many representative Americans. Among the more than 2,000 students enrolled at Drake, four foreign countries, twenty-eight of the states of the Union and ninety out of the ninety-nine counties in Iowa are represented. Thus the university wields an influence that is strongly felt throughout the state, the nation and the world in stressing the ideals of Christian education among its students.

Speaking of Books

Books have always a secret influence on the understanding; he that entertains himself with moral or religious treatises will imperceptibly advance in goodness.—Samuel Johnson.

A Unique Volume in a New Field

THE Christians of the first century knew nothing of our Christmas as we now celebrate it. It was a non-Christian custom coming from our ancestors and has been made in its finer aspects, a Christian day. One of the important factors in making Christianity indigenous in any land, is Christianizing where possible the customs of that people. Except with unethical or distinctly idolatrous customs, Christianity has no quarrel. W. H. Erskine's new book, *Japanese Customs, Their Origin and Value*, is a distinct contribution in this realm for the Sunrise Kingdom. He has been a missionary in Japan for many years and has been a close and discriminating student of Japanese life. This book is born out of his love and knowledge of the Japanese people and his desire to set forth pre-Christian religious values in the life of his land of adoption. His contention is that Christianity is not to displace those religious values already in Japan, but to supplement them: not to tear down the many helpful conceptions in the hearts of the people, but to beautify them and make them Christlike. Jesus was kindly disposed toward many Jewish customs of his day and Christian pioneers have always realized this principle. As Mr. Erskine puts it, "To preach *Americanity* means to destroy much that is Japanese and national."

This striking book has met with a warm reception in Japan, both with Japanese and foreigners and will be of value to all Americans interested in the deeper phases of the missionary enterprise abroad, as well as to others who wish to understand the interesting life and customs of the Japanese.

S. J. COREY.

Two Young Arabs

THIS is the story of two Moslem children, Noorah, seven and Jameel, nine, who took a long journey with their father by rail and ship and camel through Arabia, India, Persia, North Africa, Egypt, Palestine, visiting the holy places of their religion.

It is written by one who has lived and worked among the Moslems (Mohammedans) for a long time and may be taken, therefore, as wholly reliable.

You will fall in love with Noorah and Jameel, these two innocents abroad, as you accompany them through those historic countries and share their exciting experiences. You will be able to determine, too, whether you would like to be a Moslem boy or girl. Noorah and Jameel found some Christian missions in India, in Persia, in Egypt, in Palestine, and liked them. The more they saw of them the better they liked them and began to ask questions of their father. They wanted to go to the mission schools. Well, you must read it to see how it ended. They will be terribly persecuted if they become Christians.

G. M. ANDERSON.

The Task in Japan

AUGUST KARL REISCHAUER, D. D. Professor of Comparative Religions, Meiji Gakuin, Executive Secretary, Woman's Christian College of Japan. Author of *Studies in Japan Buddhism*, has, in his book *The Task in Japan*, made a real contribution to missionary literature.

We are reminded that the world is a great neighborhood; our progress in the means of transportation has taken us to distant countries, and has brought the remote and unknown world to our own door. We know one another very well. In some respects it has been a process of disillusionment; the weaknesses and inconsistencies of all are known, but so also are the fine traits and high ideals. The main purpose of the book is to enter a strong and spirited plea for the type of Christian effort, which the author thinks necessary to hold the field of the future in Japan.

Each chapter of the book is so important that one cannot, in a few brief words, give a definite idea of its valuable contents. First, the author gives us the general setting, showing the changes that have taken place and what attitude the people have, after a closer acquaintance with us, toward our missionary endeavor among them. He shows why and how missionary effort should change as the people make progress in understanding and in Christian experience. He plainly tells us that our greatest problem is not increasing the number of missionaries and enlarging of budgets, important as these things are; but the purification of our own motives, the clarification of our aims and the Christianization of our attitudes. He gives us after twenty years of first-hand study a sympathetic understanding of the great religions of the East and brings to our attention the hold they have upon the minds of the people.

He presents a commonsense idea of what our attitude should be toward these religions and with what fair-mindedness and tolerance we should seek to understand the good in the culture and civilization of other peoples. He considers that the problem which Christianity faces in Japan is not so much with the native religions, as with the general condition of the thought-life of modern Japan, which is only in part determined by the older oriental religions and philosophies: but more by the education, thought and ideals of the West.

In the final chapter he estimates briefly how far Christianity has succeeded in achieving its aims; in short, just what its status is at present.

He gives, in outline, the development of the Christian movement among the Japanese people from its beginnings to the present day. Only as we understand something of this development, can we begin to appreciate the position which Christianity occupies there and estimate aright its strength to deal with the problems that lie ahead. He closes the volume with these encouraging words: "Whatever Japan may think about the West in general and about America in particular and how-

(Continued on page 54)

Books Reviewed in this Issue

JAPANESE CUSTOMS, THEIR ORIGIN AND VALUE, by W. H. Erskine. Kyo Bun Kwan, Tokyo, Japan. $1.50.

TWO YOUNG ARABS, by Amy E. Zwemer. Central Committee on United Study of Foreign Missions, West Medford, Mass. Cloth, $0.75, paper, $0.50.

THE TASK IN JAPAN, by August Karl Reischauer, D. D. Fleming H. Revell Company, New York. $1.50.

THE BLIGHT OF ASIA, by George Horton.

Any of these books may be ordered through the United Christian Missionary Society, 425 De-Baliviere Avenue, St. Louis, Mo.

Glimpses of the Religious World

THE daughter of Nathaniel Hawthorne was recently presented with a "service medal" by the Rotary Club of New York in recognition of her "mercy and valor and the free gift of a life of service to helpless, destitute sufferers." Mother Alphonsa Lathrop, as she is known, founded and maintained two large institutions in New York state. No pay has ever been accepted under any circumstances from any patient. Men and women of all races and creeds, Jews and Christians and infidels alike, are received and treated with the same care.

W. R. Moody has resigned as president of Northfield Schools, Massachusetts, and has accepted the position of chairman of the board of trustees. Elliott Speer, elder son of Robert E. Speer, has been elected president.

Canton Christian College, familiar to all friends of missionary work, is now Lingnan University, with the management, purposes and ideals still the same. A five year development plan, which entails the raising of $2,500,000 is under way, which promises to make this institution a still more useful factor in South China.

One of the largest gifts to philanthropy made recently is that of Sabastian S. Kresge, head of the chain of 300 five and ten cent stores, who has established a $25,000,000 endowment, the exact application of which is yet to be determined.

Henry H. Proctor, New York Negro Congregational pastor, was recently elected moderator of the New York Association of Congregational churches, a district which includes the churches over which S. Parkes Cadman and other prominent ministers preside. The new moderator is the son of one-time Negro slaves and is a graduate of Fisk University and Yale.

In the passing of Oscar S. Straus in May the world lost one of its most kindly souls. He was an author, statesman, diplomat, philanthropist; but it is not because of the high offices he held that the world esteems him great. His life was lived on a peculiarly high and noble plane and although Jewish blood coursed in his veins and he professed the Jewish faith, he was in many ways the exemplification of Christianity. Being a friend to man he could not be a stranger to God.

The League for Industrial Democracy (New York) calls attention to the fact that Luther Burbank died a comparatively poor man—that many illiterate real estate speculators are "worth" more than he was. "Yet only one of the hundreds of improved plant products which he developed—the potato—is said to have added $20,000,000 annually to the value of the crop in the United States alone." The League considers this record of service an illuminating commentary on the cardinal principle of competitive industry that the hope of financial profit is necessary to goad able men to productive effort.

Announcement is made of the third Summer School of Religious Drama to be held under the auspices of the Committee on Drama of the Federal Council of Churches, at Auburn, New York, in affiliation with the Summer School of Religious Education of Auburn Theological Seminary.

The school covers the period of July 12 to 30 and follows the Summer School of Theology, giving an opportunity to ministers and teachers to secure a five weeks' course.

Song

Oh, life's a very frail thing,
And very swift to pass;
And love is but a pale thing,
And breakable as glass.
But dreams are very long things,
That live when life is past;
And visions very strong things,
That conquer love at last.
—M. C. L. in the *English Review*.

The proverbial four hundred millions of China has increased by another thirty-six, according to census figures just published by the Chinese post office, which places the present population of China proper, excluding Mongolia and Tibet, at 436,094,953. The population of Peking is given as 1,014,610 and that of Shanghai as 5,550,100. The combined population of Kiangsu and Anhui provinces, where the Disciples of Christ are working is near the fifty million mark.

After four years of diligent work, a blind man, Katsuyoshi Date of Tokio, has published an English-Japanese dictionary in Braille. The raised characters will enable the sightless of Japan, learning to read with their finger tips, to obtain higher education. It is the first work of the kind ever produced in Japan.

The establishment of 1,000 rural schools a year, or almost three a day, is the program of President Calles in his efforts to educate the peasants of Mexico. This striking proof of the country's interest in education was recently given by the Minister of Public Education in an address delivered before a group of graduate students of Teachers College, Columbia University, New York City.

According to Dr. Chaim Weizmann, president of the World Zionist Organization, 100,000 Jews have entered Palestine from 1919 to 1925. These are rapidly absorbed by the industries and by agriculture. The second 100,000 are reported on the way to Palestine.

Creation of a Schumann-Heink Foundation of $750,000 for the disabled American veterans of the World War, founded by herself and sponsored by a committee of nationally known men and women, has been announced by John W. Mahan, National Commander of the organization. Mme. Ernestine Schumann-Heink had five boys in the World War. One was an officer on a German submarine and lost his life when his boat sank. The others were in the American army. Mme. Schumann-Heink was loyal to Germany at the beginning of the war but transferred her support to the United States when this country became involved and rendered valiant service to the Allies. The American Legion has pledged to her a soldier's burial.

Henry Sloan Coffin, Presbyterian "liberal" minister, has been chosen to succeed Dr. A. C. McGiffert as president of Union Theological Seminary of New York. Dr. Coffin, who besides his duties as pastor of the Madison Avenue Presbyterian Church, New York, has been teaching at the Seminary for twenty-two years, is a graduate of Yale University, and has studied at New College, Edinburgh, and the University of Marburg.

An International Conference on Christian Missions in Africa is being organized under the auspices of the International Missionary Council to be held at Le Zoute, South Africa, September 14-21. Two main topics will be discussed by the Conference: the relation of Christian Missionary work to other forces in Africa, and the specific task of Christian missions in Africa.

The Illinois Billiard Association, which includes in its membership more than a thousand billiard halls, is conducting an educational campaign throughout the state for better law enforcement against the bootleggers. They post notices in their places of business, warning that anyone found upon the premises with liquor in his possession will be prosecuted by the Association. This card states "We believe in law and order, and are cooperating with the Federal, State and local authorities. We request the same of you. If you cannot respect these rules, please keep out."

"Ye Are My Friends If---"

By LUCY KING DE MOSS

Topic Talk

WHILE you are having your tickets validated, or whatever it is one has done to a stopover ticket a yard or so long, I want to tell you a story:

A man in a certain community died. Everybody thought he was very wealthy, for he had always been most liberal in his giving. Several institutions were almost entirely dependent upon his contributions. Strong physically, apparently, happy and jovial, warm-hearted, he was a real Big Brother to the children in the Home on the Hill. One morning he had two big barrels of apples delivered to the Home. The next morning he was gone, and it was discovered that he had lost a great deal of money in a bad investment and there was barely enough to care for his own small family and nothing at all for the big family in the Home on the Hill. They simply had to close up that home for Lonesome Children.

Well, people had lots to say about the matter.

"It's a pretty risky thing," they said, "to build up an institution on the monthly or yearly giving of one man or even several persons. Of course, if he had left a lump sum of money to continue the good work all would have been well. But, really now, a substantial, sure, well-governed body, with legal powers and officials in charge who are pledged to give their best service for the good of the organization, is much safer." And one woman who had several children of her own and knew how alert she and their father had to be to properly care for them, said, "You know, I think when Paul said 'in diligence not slothful,' he had in mind the work folks are doing for the Lord, as well as in stores and on farms and in offices. It *is* wasteful not to look ahead when a branch of the Lord's work is being opened up. Who is to carry on if Mr. Thus-and-So and Mrs. Now-and-Then have to stop their giving? If the work grows as we are praying it shall, where is the money to come from for enlargement?"

They were pretty serious about it. And when the board of philanthropy of a church body came with the proposition to take over the Home it was accepted, so that the Home on the Hill became the obligation of over a million interested people instead of one man! There was no longer any doubt about where the winter's coal was coming from. It was up to that board to see that coal was in the bin.

You are going, presently, to visit one of the happiest homes for Lonesome Children in all the country and I know from experience how delighted you are going to be as you come in sight of the hospitable house with its inviting surroundings. And when you see the happy, contented faces of the children, big and little, and the evidence on every side of the loving care, just say in your heart, "I'm mighty glad this Home has behind it the people in thousands of churches, who are caring and giving and praying for those children! From its beginning it has known just where to look for its every need."

But first you will be whirled away over the city and presently will find yourself before an entrance that has over it THE UNITED CHRISTIAN MISSIONARY SOCIETY and, opening the door and climbing up the wide, if rather steep, steps, you will come directly into the great throbbing, pulsing, caring, heart of the church family that looks after those safe and happy children. Someone besides myself will guide you into the many little rooms where the business of the Lord is being done, not slothfully, but with enthusiastic diligence by people who have but one thought, and that is to see that God's purpose for the salvation of the whole world is carried out. And the thing you will have in your mind from that time on, as you journey from place to place visiting the missionary work of our church, is that back in St. Louis in the headquarters of the United Society every dollar of money that is given is being made to do its utmost, because of the fact that it is a part of the great gift from a million people, who are obeying the instructions of Jesus, who said "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the world."

Work That Counts

Miss Mattie Burgess, Bina, India, reports 190 visits in sixty-five homes in January by her and her two Bible women. Nineteen Hindu women and five Mohammedan women are given reading lessons and 276 persons have heard the Scripture lessons.

Program for Triangle Clubs

World Friendship Tour

"We are laborers together with God"

August

THE GET-TOGETHER MEETING

HYMN
PRAYER
BUSINESS PERIOD
CHAPEL SERVICE AT UNITED CHRISTIAN MISSIONARY SOCIETY
(Chapel services are held at 8:30 each morning.)
Song: *All the Way My Saviour Leads Me*
Guide Book: Matt. 28:16-20
Prayer: *For the work and workers of the United Christian Missionary Society at home and abroad.*
Offering for world-wide missions
A DAY AT THE UNITED CHRISTIAN MISSIONARY SOCIETY
VISIT TO THE CHRISTIAN ORPHANS' HOME
REPORTS ON CONTINENT-WIDE READING CONTEST
DIARY AND SNAPSHOT BOOK: For pictures see WORLD CALL; July, 1925, page 48, headquarters United Christian Missionary Society; April, 1924, page 18, Christian Orphans' Home, St. Louis.

Senior Christian Endeavor Topics

July

4. My Country: Its Past, Present and Future. Ps. 33:1-22. *Too Proud to Lie, Too Fair to Fight*, July, 1925, WORLD CALL, page 3.

11. What Does Jesus Teach About Humility? Matt. 18:1-14. *The Sixth Epistle to the Churches.* April, 1926, WORLD CALL, page 19.

18. What We Learn From the Out-of-doors. Ps. 19:1-6, February, 1925, Poem, WORLD CALL, page 47.

25. How Are We Supplying Africa's Need for Christ? Acts 8:26-40. *Fighting Yaws a Mission Service*, December, 1925, WORLD CALL, page 31.

Intermediate Christian Endeavor Topics

July

4. How Can I Serve My Country? Rom. 12:10-21. *Too Proud to Lie, Too Fair to Fight*, July, 1925, WORLD CALL, page 3.

11. Heroes of the Bible. Daniel 6:4-11. *The Sixth Epistle to the Churches*, April, 1926, WORLD CALL, page 19.

18. What We Learn from the Out-of-doors. Ps. 19:1-6. *Stars*, June, 1925, WORLD CALL, page 45.

25. How Are We Supplying Africa's Need for Christ? Acts 8:26-40. *African Heralds of the Cross*, April, 1925, WORLD CALL, page 53.

A Canada Society Leads in Service

By MARY PURCELL

Christian Endeavor Society, Princess Avenue Church of Christ, St. Thomas, Ontario, Canada. Lewis C. Hammond, pastor, in front row

WE THINK we have one of the best Christian Endeavor societies in the world, and are indeed a happy bunch. Oh! we are not in numbers very large, for we are only one of three Christian Endeavor societies in our church. We are just thirty in number, but we have splendid meetings and always happy times together. Miss Ruth Coulter, our president, is a born president, and when she is about there is not a dull moment.

We hold our weekly meeting on Monday evening, and have no difficulty in providing a program. The convener of our prayer meeting committee never fails in seeing that all have a place on the program, and our members do not know how to say "I can't do it." They just take the part assigned to them, and we have no drones. The conveners of our committees are all "hand picked" and our members work well and happily together.

We raise our money by weekly offerings, and if we need a little more there is a hearty and liberal response, according to our means. The support of an orphan in the missionary field is just a small part of our missionary activities. Out of an income last year of $327.75 all but ten per cent went to missions and benevolences.

In addition to our weekly meetings, we hold meetings in our city's Old People's Home and in the homes of our "shut ins."

Our city has a Young People's Society Union, and a banner is awarded to the society having the largest attendance at the quarterly rally. With the exception of two rallies, during the last nine years, we have brought home the banner.

Our society is behind the pastor in all church endeavor. In fact, he looks upon it as a sort of assistant pastor. He knows the Christian Endeavorers will never fail him.

We have two other societies, a junior and an intermediate. The junior has about forty members, and the intermediate twenty-five, with excellent weekly meetings. The intermediates hold a fireside meeting on Sunday evenings after the service, and it is a fine, helpful meeting.

We keep ever before us the Christian Endeavor motto "For Christ and the Church."

Great pride is taken in the fact that a former president of the society is just completing his second year in Bible college, in preparation for the ministry, and the president now serving has declared his intention to enter the ministry also.

The picture shows about half of the members of this group of enthusiastic, consecrated workers. The pastor, E. A. McKim and Mrs. McKim are seated in the center front. Mrs. H. W. Sigrist, who organized the society and has been the superintendent for the four years of its history, is seated at the left of the pastor. The two young women next to her are superintending a fine group of thirty juniors at the new Fourth Church of Christ. The young man at the left in the center row is the pastor's son. He preached his first sermon in December last.

Equal to the old Woman Who Lived in a Shoe

EVERY month my helpers have a monthly meeting in my home. We begin with a Bible lesson. I have been using the great chapters on "Christian Ideals of Conduct." Then one of the teachers gives a lesson in "First Aid." Each month a committee is appointed to plan games. This month I varied the program by giving an Indian dinner followed by games.

I went to Cawnpore to buy toys for my large family of 110 children with less than ten dollars to spend. Indeed I did not know where that was coming from, but a church in Michigan sent enough to pay for the toys and we were able to add sweets and dried fruits and cocoanuts to the list. How happy the children were with the harps, pistols, whistles, horns, celluloid dolls and combs which we were able to get for them!

After the Christmas treat we wondered if the attendance at the town Sunday schools would drop but such has not been the case. The average attendance for five Sundays has been fifty-two and all the other Sunday schools are up to the attendance mark.

MARY CAMPBELL.

Kulpahar, India.

An Enthusiastic Society

THE Intermediate Christian Endeavor Society of the First Christian Church, Fort Wayne, Indiana, for two successive years has supported a native evangelist in Africa. This has made the young people feel that they are doing something definite for the Master in helping to carry out the Great Commission. Every Sunday night prayers are offered for foreign missions and asking God's blessing on the one who is doing their work for them in Africa.

Once each year a social evening is enjoyed with a musical program and stereopticon pictures of some foreign field they have studied, the young people explaining the pictures as they are shown. The offering taken at this time helps to support the native evangelist.

Intermediate Christian Endeavor Society, Fort Wayne, Indiana

Woman's Missionary Societies and Circles

An Old Love Letter

I Corinthians 13

THE letters we love most dearly, prize most highly and read over and over until they are worn out, are those which come to us straight from real heart experiences of their writers.

So the first thought that must impress us in this love letter almost nineteen hundred years old, is that it came out of a heart that had *lived* this experience of love.

Twenty years before, this same writer, "breathing threatening and slaughter against the disciples of the Lord," according to his own story, "had shut up many of the saints in prisons, and being exceedingly mad against them had persecuted them even unto foreign cities." Yet this valiant young Jewish persecutor was the same man who later wrote, "Love suffereth long and is kind; beareth all things, believeth all things, hopeth all things, endureth all things."

No life changes so radically without a great underlying motive, and on the face of the evidence we must conclude that something of great import had occurred in Paul's life. To this he testified in his own words, "I was not disobedient unto the heavenly vision." Paul *saw Christ*, and in the seeing accepted the commission of suffering for his name's sake, that was to enable him, years later, to write for us this radiant message of love.

It was in following this commission that Paul had planted in Corinth the church to which this letter was written. But factions had arisen, and

Mrs. Ellie K. Payne

Always ready to respond to a call for service, Mrs. Payne has graciously consented to provide the Bible studies appearing on this page from month to month.

jealousies over rival attainments in various spiritual gifts, and Paul in preceding chapters of the letter had presented various arguments, keen and eloquent, against these divisions. Then, suddenly, seeming to realize the weakness of argument to accomplish peace and harmony, out of his longing for these people he loved, came rushing the inspiration of his own experience of the incarnation of love in Jesus Christ his master, as the greatest power to still the confusion, material and spiritual of the world. So he showed them "a most excellent way."

"The very style shows that it rises far above any immediate or local occasion. On each side of this chapter the tumult of argument and remonstrance still rages, but within it, all is calm; here all is serene." Paul *knew*, because he had experienced for himself this love that Christ came to give to the world and which he demonstrated in his own life and death; thus he could speak out of his own heart to the hearts of men then and now, and that is the reason that this old love letter will ever be new.

In studying this wonderful formula of love, the feeling of despair came, "This is a hard lesson, who can measure up to it!" Then I remembered saying not long ago to a boy, who was wrestling with a problem in algebra, "Take just one step at a time," and turned to Paul's first requirement, "Love suffereth long and is kind." Pondering this I read on, and like a flash of light came the thought, "to suffer long and be kind," this is love and embraces all the rest.

Dear women, let us "learn by heart" this beautiful love letter for our August meeting, praying that Our Father will help us "To suffer long and be kind," in a loving fellowship with one another and with Christ our Savior, that all men may *know* that we are his disciples.

ELLIE K. PAYNE.

Woman's Missionary Society Program

"Speak—That They Go Forward"

AUGUST

Messages from Far and Near

PRESIDENT PRESIDING:
- HYMN: *Blest Be the Tie That Binds*
- PRAYER
- BUSINESS
- OFFERING

PROGRAM IN CHARGE OF LEADER:
- DEVOTIONS: *An Old Love Letter*
  - Hymn: *More Love to Thee, O Christ*
  - Bible Lesson: I Corinthians 13
  - Prayer
- LETTERS FROM FRIENDS: *Letters should be given to different people. Where possible let them impersonate.*
- HYMN—*Far and Near the Fields Are Teeming*
- CLOSING PRAYER

List of Reading Contest Books

For Adults

1926-1927

Biography

Points		
10	*Ann of Ava, *Hubbard*	$1.00
15	Barbrooke Grubb, *Davidson*	1.50
10	Book of Missionary Heroes, *Mathews*	1.50
10	*Epoch Makers of Modern Missions, *McLean*	.75
10	**Hero Tales from Mission Lands, *Nairne & Shepherd*	1.75
15	*Life of Campbell, *Grafton*	1.25
20	*Life of Christ, *Stalker*	.90
10	*Life of John G. Paton, *Paton*	1.50
20	Life of Archibald McLean, *Warren*	1.50
10	*Life of F. M. Rains, *Rains*	1.00
5	*Livingstone, the Pathfinder, *Mathews*	1.00
5	*Pandita Ramabai, *Butler*	1.00
10	Shelton of Tibet, *Mrs. Shelton*	1.50

Circle Program

"And thou shalt teach them the work that they shall do."

August: A Hike, Picnic, Kodak Hour and Program in the Open

CIRCLE MIXER

BUSINESS PERIOD IN CHARGE OF PRESIDENT
- Hymn
- Prayer
- Business
- Roll Call—*Respond with quotation on nature*

PROGRAM IN CHARGE OF LEADER:

DEVOTIONAL: *God makes use of what we have*
- Hymn: *Have Thine Own Way*
- Bible Lesson and Comments: John 6:1-14.
- Prayer: *Pray that God may use you wholly and unreservedly in the extension of his Kingdom*
- Offering

TALK—*Interesting News from the Circles*

DISCUSSION—*Missionary Books I Have Enjoyed*

REPORT ON READING CONTEST

10 **Shi—Chinese Story Teller, *Osgood* 1.25
10 *Torch Bearers in China, *Mathews* ..... .75
5 *West Pointer in Land of Mikado, *Gorst* 1.25
10 *White Queen of Okoyong, *Livingstone* 1.25
10 *Wilfred Grenfell, *Mathews*.. 1.50
15 Wonders of Missions, *Mason*..1.50

Devotional

10 *Altar Songs, *Mother Ross*....$1.00
5 *Behold He Cometh, *Morgan*... .75
10 *Friend on the Road, The, *Jowett* 1.50
10 *God's Perfect Will, *Morgan*.. 1.00
10 Marks of a World Christian, *Fleming* 1.15
10 Prayer and Missions, *Montgomery* .....50c & .75
10 Quiet Talks on Prayer, *Gordon* 1.25
10 Quiet Talks on Service, *Gordon* 1.25
10 Springs in the Desert, *Jowett* 1.50
5 *The Christ Today, *Morgan*.... .50
15 *Twice Born Men, *Begbie*..... 1.25
10 *The Practice of Prayer, *Morgan* ..... .75
10 Where the Book Speaks, *McLean* 1.00
10 *Great Souls at Prayer, *Tilleston* 1.25

Stewardship

10 *Currency of the Invisible, *Evans* $1.00
10 *Stewardship of Life, *Lovejoy* ..... .75
10 The Christian and His Money Problems, *Wilson*.. 1.00
10 *The Stewardship of Life, *Agar* ..... .75

Home Missions

10 *A Christian Program for a Rural Community, *Butterfield* $1.75
10 *Debt Eternal, *Finley*.....50c & .75
10 *For a New America, *Hayne* .....50c & .75
20 *From Alien to Citizen, *Steiner* 2.50
10 From Over the Border, *McCombs* ..... 50c & .75
10 In the Vanguard of a Race, *Hammond* ..... .75
10 Land of Saddle Bags, *Raine* 1.50
10 New Blood, *Rice*..... 1.00
15 On the Trail of the Immigrant, *Steiner*..... 2.50
10 **Our Templed Hills, *Felton* .....60c & 1.00
10 Peasant Pioneers, *Miller* .....60c & 1.00
10 Quare Women, *Furman*..... 1.75
10 *The Broken Wall, *Steiner*..... 1.50
10 *The Foreign Student in America, *Brice* 1.75
10 **The Glass Windows, *Furman* 2.00
10 *The Mediator, *Steiner* 1.50
10 The Negro Around the World, *Price* ..... .75
10 The Slavic Immigrant Woman, *Pehotsky* ....60c & 1.00
5 Up the Ladder Rounds, *Butchart* ..... .75

Foreign Missions

Africa:

10 Call of the Congo, *Smith*.....$1.25
10 Lure of the Leopard Skin, *Westervelt* 1.25
10 My Children of the Forest, *Hensey* 1.50
5 Quest of the Hidden Ivory, *Westervelt* 1.75
10 *Rock Breakers on the Congo, *Lerrigo* 1.25

China:

10 Bells of the Blue Pagoda, *Cochran* 1.75
10 *Beyond the Moon-Gate, *Housinger* 1.25
10 China's Cross-Roads, *Osgood* 1.00
20 **China's Quest for God, *O'Neil* 2.50
10 *China's Real Revolution, *Hutchinson* .....50c & .75
10 *Laughing Buddha, *Stewart*.. 2.00
10 *Some Chinese Friends of Mine, *Kelly*..... 1.25
5 *Street of Precious Pearls, *Nora Waln*..... .75
10 *String of Chinese Pearls, *Fisher* 1.00
5 *The Present Situation in China. Commission on Reference and Council..... .25

India:

5 Dad's Letters, *Wilson*..... 1.00
10 In the Land of Salaam, *Wilson* 1.25
10 *Jungle Tales, *Musser*..... 1.50
10 Land of Sweepers and Kings, *Miller* 1.00
10 **The Christ of the Indian Road, *Jones*..... 1.00
10 *The Little Green God, *Mason* 1.00
10 *Red Blossoms, *Rose*..... 1.75

Philippine Islands:

10 *Anita, *Lerrigo*..... 1.50
5 Head Hunters, *Kershner*..... .75
20 **The People of the Philippines, *Laubach*..... 3.50

Japan:

10 *The Cross in Japan, *Hagin*.... 1.50
10 Japan in Transition, *Shaw*.... 1.25
10 Japan on the Upward Trail, *Axling* .....50c & .75
15 **The Task in Japan, *Reischauer* 1.50
5 *Women and the Leaven in Japan, *Forest*.....50c & .75

Latin America:

10 *Among South American Friends, *Corey* 1.25
10 **Dear Family, *Peggy Ann*..... .75
5 **It Happened in Paraguay, *Leach* ..... .75
10 *Looking Ahead with Latin America, *High*.....50c & .75
10 New Days in Latin America, *Browning* .....50c & 1.00
10 **Paraguay, *Morton*..... 1.25
20 *Pan-American Problems, *Inman* 1.50
10 **Peggy Ann in Latin America (Sequel to Dear Family).. .75
10 *Roman Christianity in Latin America, *Browning* 1.00
10 *Social Revolution in Mexico, *Ross*..... 1.75
10 **Stories of South America, *Brooks* ..... .80

Tibet:

10 Pioneering in Tibet, *Shelton* 1.25
5 Tibetan Folk Tales, *Shelton* 1.50
10 **With Tibetans in Tent and Temple, *Rijnhart*..... 1.50

General

5 A Road of Remembrance, *Mrs. Elizabeth Ross*..... 1.25
10 **Between the Lines in Asia Minor, *Holmes*..... 1.50
15 *Christianity and World Problems, *Orchard*..... 1.75
10 The Clash of Color, *Mathews* .....75c & 1.25
10 *Heralds of a Passion, *Goodell* 1.25
10 **Hope Victoria at the Helm, *Huntley* 1.50
10 *Origin and Development of the Disciples of Christ, *Fortune* .....50c & .75
10 *Teaching the Youth of the Church, *Maus*..... 1.75
10 *The Educational Task of the Local Church, *Bower*..... .60
10 *Youth Organized for Religious Education, *Maus*.... .70
10 *The Art of Winning Folks, *Darsie* .....40c & .75
10 *The Christian Family, *Darsie* .....30c & .60
10 **The Eternal Hunger, *Steiner* 1.25
15 *The Kingdom Without Frontiers, *Martin*..... 1.00
10 *The Spread of Christianity, *Hutchinson* 1.25
20 *The Unfinished Task of Foreign Missions, *Speer*..... 2.75
10 *Today's Supreme Challenge to America, *Love*..... 1.25
10 *The Primacy of the Missionary, *McLean*..... 1.50
10 *Whither Bound in Missions, *Fleming* .....$1.00 & 2.00
10 **Who Follows in His Train, *Holmes* 1.25
10 *What Men Live By, *Cabbot*.. 1.50
10 **Moslem Women, *Zwemer* .....50c & .75
15 WORLD CALL. Subscription price per yr..... 1.50

*Books not listed in last year's Reading Contest.

**Books published since beginning of Reading Contest, July 1, 1925.

Rules for Reading Contest

1. Points will be counted only for books listed and other books that may be published and listed during the year.

2. Points will be counted only for individual reading, except in case of invalids or aged persons who cannot read for themselves, but want to have part in the contest. No points will be counted for group reading.

3. Books must be read between July 1, 1926, and June 30, 1927, to count on the contest.

4. Any member securing readers who are members of the families of the church or Sunday school may count the

points made by these to her division or group, providing they are not taking part in the Reading Contest for young people, and boys' and girls' organizations.

5. An attractive card of recognition will be given to the individual who completes the reading on the required list which is as follows:

Daily Bible Reading

(Beginning not later than September 1, 1926: New members begin when they come into society.)

World Call Each Month

One book each on: Biography, devotions, stewardship, home missions, foreign missions, general.

Try This on Your Society

The following was used with interest and profit in a Seattle, Washington, missionary society. See how many of the titles of books used in the Reading Contest for 1925-1926 you can locate in the story

SITA was born in the new days in Latin America within the sound of the bells of the blue pagoda. Her father was the new Christian who had answered the call of the Congo and served many years of pioneering in Tibet.

Her mother was one of the quare women who, following the lure of the leopard skin, had learned about the wonders of missions.

This young girl had grown up among some Chinese friends of mine. She played unharmed with the children of the head hunters. She used to call her African playmates my children of the forest and many times told them stories of Tibetan folk tales.

These three were called the Christian family and were as much needed as springs in the desert. They had striven always by prayer and missions to carry the gospel to those places where the book speaks. They had read together concerning the life of A. McLean and had obtained from it enthusiasm and strength to go on. Long had they wrestled with the Christian and his money problems always pointing the way up the ladder rounds.

Shelton of Tibet first felt the urge of the world call as he has quiet talks on service with our heroine's father.

So that wherever Sita went she left a trail to the hearts of men. One day at China's cross-roads she met Barbrooke Grubb who was in the vanguard of a race. He was reading the book of missionary heroes. This youth was one of the peasant pioneers and new blood was in his veins.

He greeted the maiden and bowing low exclaimed "There is no clash of color to part us. Come with me and help me in my quest for hidden ivory."

"Gladly," said she, "for I see the marks of a world Christian upon you."

So they journeyed through the land of the salaam and the land of the saddle bags. They saw Japan in transition and studied the near side of the Mexican question.

Now they are a silver-haired couple and travel only the road of remembrance. They are watching Japan on the upward trail and praying for the time to come when East is in the West and when the trail of the immigrant who comes unceasingly from over the border shall be a march of glory.

Echoes from Everywhere

Children, the Hope Of India

My children have temperance instruction every week and they are becoming greatly concerned. One little girl told me how she went to her neighbor who smoked and said, "Brother, you should not smoke. It will ruin your liver and spoil your digestion." And she says he stopped.

One day I took my children for a picnic and near us were two cowherds. The children watched them light up their one pipe and smoke turn about. Then a little boy spoke up, "Smoking is bad for you. It will hurt your liver, cause your teeth to decay and drop out and you will go crazy!" At first the men joked him a bit. Then he said very earnestly, "Please break your pipe." On this, the men emptied the pipe and putting it away said, "Is that all right?"

On this same day we passed a temple where the children were very anxious to know if it was a place of idol worship. One seven-year-old boy said, "Don't look at it. It is a bad thing. I shall never look at a bad thing. I would not even look at the devil!"

MARY CAMPBELL.

Kulpahar, India.

Self-determination In Africa

Beginning with January the church board has taken more responsibility in selecting evangelists and determining their pay. They are also assuming more oversight in the matter of individual offerings. Our regular semi-annual evangelistic institute was our best one yet from the point of good attendance and interest. Ten were baptized. The evangelists and teachers went out with much faith.

CHARLES P. HEDGES.

Monieka, Africa.

A Service Which Might be Rendered in Many Communities

The missionary society of the First Christian Church, Lafayette, Indiana, recognized its responsibility to the "stranger within its gates" by giving a banquet recently in honor of the foreign students of Purdue University. The 120 guests included members of the woman's missionary society and the official board of the church, with the foreign students as guests of honor. Twelve nations were represented and toasts were given by representatives of the different groups.

Easter Service and Baptism

Here in Cramer Street Church we have a lively group of young people. The Young People's Christian Association has some forty members and meets on Sunday afternoon. The first Saturday night after our arrival they gave a reception for us, when we had our first opportunity to meet the members and friends of the church.

We had a very beautiful Easter sunrise prayer service. After the devotional service one boy was baptized and the Lord's Supper celebrated. The parents of the boy who was baptized are not Christians, although the boy assured us they were willing for him to be baptized. We took advantage of the opportunity to visit the home and to ask their permission and invite them to the service. The father and mother were both present and seemed very happy, and have returned for subsequent meetings.

MRS. J. D. MONTGOMERY.

Buenos Aires, South America.

World Call In Every Home

Mrs. N. E. Beach, Genesee, Idaho, writes: We have eleven women in the church and twenty in the missionary society. WORLD CALL is going to every home in the church.

Hidden Answers

1. What is the favorite formula of the pessimist?
2. What has been the greatest impetus to Christian unity?
3. What should be the objective in public worship?
4. What does the normal home need?
5. Who is the new secretary for missionary education?
6. How have conditions improved in the Philippine Islands in thirty-six years?
7. Is it strange that prohibition has not been completely effective in a short time?
8. What adornment did a young wife in Africa have?
9. How many accepted Christ at the convention in Porto Rico?
10. How old was Edgar Bare when he reached Batang?
11. "No longer heads but hearts?"—significance?
12. How many were baptized in our Philippine Mission in 1925?
13. What is the meaning of "njifobeta?"

Nudity and Sheep Skins

The Tibetans and Chinese alike are now bundled up to their ears with all the different garments they can find. I think some must have a dozen layers. You would think by looking at them that they are fat, but it is only their many clothes. When the sun comes out we see the children playing around with nothing on but their "birthday suits." You can scarcely blame them as it is much easier to play with no clothes on than to wear the stiff, uncomfortable and ungainly sheep skins. I have seen fathers put their little naked children in the bosom of their own clothes next to their skin in order to keep them warm. Here they are carried very comfortably with just the head sticking out.

This naked condition of the children and partially naked state of adults was a considerable shock to me at first. The story is told of one of our older missionaries on her way to Batang, who saw several naked children in a certain village playing in the street. She pitied their nakedness and inviting them into her room clothed them with garments from one of her boxes. What was her surprise when she went into the street later on after the sun had set, to find the children all comfortably clothed in sheep skins.

K. LOUISE DUNCAN.

Batang, West China.

People Eager To Hear

The first days of March were spent in repairing the dispensary at Kulpahar, which is to be opened, with the coming of a man from Mahoba to take charge of it, after being closed for quite a while.

We were glad to return to our home in Bina and put in ten days in evangelistic work in the district, speaking to about 1,500 people, in spite of the busy grain cutting season. They were interested and gave good attention. Every night from twenty to forty gathered around our tent while we taught them Scripture portions, sang, played the phonograph and preached.

P. A. SHERMAN.

Bina, India.

Teachers and Children Interested

My routine work in Colegio Internacional consists in teaching gymnasium, Bible and English, a few more classes than last year. We are just beginning play hours for the girls in the afternoon and on Monday and Friday we are having tennis.

Inasmuch as there is no one room large enough for all the children they have been divided into groups for assembly. Mr. and Mrs. Hugh Williams are the mainstays of most of these assemblies. My particular interest is with the first, second and third grades and I am sure you would enjoy the way in which they follow Mrs. Williams as she sings for them.

At our third assembly one of the national teachers spoke to the children. It was rather interesting to note that her theme was courtesy and the care of the school property and she drew from them answers on how to act at various times. Then she drove home the idea that you must take better care of things which are not your own than of your own possessions. When the teachers and children begin to take an interest in the school we feel encouraged to go on.

LILLIAN L. BINNS.

Asuncion, South America.

In the Evangelical Seminary, Porto Rico

We have a wonderful group of thirty fine young men in the seminary, with nine in the graduating class. In addition to fifteen hours teaching and the general supervision of the boarding department, I have had to carry the administrative end as well in the absence of President McAllister. This has kept me on the move every minute, but I have enjoyed it and am happy to have had the opportunity for a closer touch with the whole student body from the administrative side.

C. MANLY MORTON.

Rio Piedras, Porto Rico.

"Wait, Let Me Help You"

Miss Jessie Asbury reports an attendance of thirty at the regular meeting of the women of her neighborhood. Her little Japanese house was filled to its utmost capacity. The well-known social worker, Mrs. Jo of Kobe, was the special speaker for the day. Mrs. Jo's unique service for the saving of would-be suicides began ten years ago when she first put up warning signs on a certain beach famous for its suicides near Kobe. The signs bear the words in large characters, "Wait, let me help you."

There was one baptism at Tennoji Church during March, Miss Kitagawa, a student of Christy Institute for more than two years. Two more young women are requesting baptism, one in spite of her parent's strenuous objections. All these young women have been attending Miss Clawson's morning Bible Class.

VIRGINIA STEWART ERSKINE.

Osaka, Japan.

A Wise and Far-seeing Pastor

A. T. Fitts, pastor of the church at Luling, Texas, following a meeting in which the membership was doubled by the addition of over sixty, decided that the usefulness of the church would be greatly increased by the organization of a missionary society. With fourteen of the women of the church he visited the missionary society at Lockhart with the idea of absorbing information and inspiration and securing the aid of some of their members in effecting the organization. Some days later, with the assistance of two of the Lockhart women the ladies aid society voted unanimously to convert that society into a missionary society with the same officers recently elected for the former. Realizing that inspiration may only be sustained by information, steps were taken at once to secure subscriptions to WORLD CALL.

These All Died in the Faith

Mrs. Mollie Potter Bright, December, 1925, Normal, Illinois. President of missionary society and active in all church work.

Mrs. R. W. Roach, April 11, 1926, Louisville, Kentucky. Member Jouett Bible Class and missionary society First Church.

Mrs. Angeline May Campbell McCauley, February 15, 1926, Harrison, Ohio. Faithful member missionary society.

Mrs. Ben West, April 22, 1926, Hopkinsville, Kentucky. Member of Rich Church, Christian County.

Mrs. Jennie T. Goodwin, March 25, 1926, Thorp, Washington. Charter member woman's missionary society and for many years its president.

Mrs. Mary Eckles Bowers, May 21, 1926, Duquesne, Pennsylvania. Faithful charter member of the church. Age 88.

Edwin Louis Motley, May 23, 1926, Murray, Kentucky. Son of Ernest B. Motley, pastor Murray Christian Church. Age twenty months.

Mrs. J. C. Bryan, April 7, 1926, Granville Center, Pennsylvania. Member missionary society Le Roy, Pennsylvania.

Canning Time in Batang

The work at the orphanage this time of the year is no small job. The winter supply of vegetables must be bought and put up and boots and warm clothes must be looked after.

I have put up 10,000 catties of potatoes, 1,444 catties of turnips, 715 heads of cabbage, 185 catties of carrots and 153 catties of onions. It will take several thousand more catties of potatoes to last until summer. Because of the scarcity of grain and the extra number of orphans, I have put up a larger amount of vegetables this year than last.

Thanksgiving dinner was given the children by Mr. and Mrs. Duncan. They all enjoyed it very much and especially the pumpkin pie and raspberry jam. Sixty-five people, including the two old men and two women helpers, enjoyed the feast. This is a real feast to them and they begin in the early fall to ask the date, so there is no chance for the Duncans to forget it.

MINNIE F. OGDEN.

Batang, West China.

Missionary Illustrations of Uniform Sunday School Lessons

July 4: Early Leaders of Israel

"For the oppression of the poor . . . I will arise, saith Jehovah."

Yet, child widows of India, child laborers in Japan and China, little ones in the mills, factories and sweat shops of our own Christian (?) America, lift pleading hands and mute lips for deliverance from slavery. Let us read with shamed hearts Charlotte Perkins Gilman's appeal, entitled,

To the Wise—a Bargain.

Said the Slumchild to the Wise—
To the people of place and power who govern and guide the hour,
. . . . . .
"Give me the good ye know, that I, the Child, may grow!
Light for the whole day long, food that is pure and strong,
Housing and clothing fair, clear water and clean air,
Teaching from day to day, and room —for a child to play!"
Then the Wise made answer cold:
"These things are not given, but sold.
They shall be yours today if you can pay."
"Pay!" said the Child. "Pay you? What can I do?
What service weak and wild can you ask of a little child?"
But the Wise made answer cold:
"Goods must be bought and sold;
You shall have nothing here without paying—paying dear!"
And the Rulers turned away, but the Child cried to them "Stay!
Wait! I will pay.
For the foulness where I live, filth in return I give,
For the sins I live in and learn, plentiful sin I return.
From where I sicken and die, disease in your homes shall lie.
Degenerate — crippled — base—I degrade the human race;
And the people you have made—these shall make you afraid;
I ask no more, I take the terms you make;
And steadily, day by day, I will pay."
—*Selected and Condensed.*

July 11: Childhood and Education of Moses

So Jochebed took her own child and nursed it. We do not know how long. Tradition says seven years. It was long enough, in any case, for him to receive into his heart the love of the only God, which was to become the absorbing passion and polestar of his career. Priests, philosophers and scholars might do their best afterwards; but these things had been built into the growing structure of his soul, never again to be disintegrated from its fabric.—*Dr. F. B. Meyer.*

Is family life in America becoming pagan? Then what of its future? The United States Census Bureau for 1923 reveals the startling fact that divorces are increasing in the United States four or five times as fast as the population. Henry Drummond tells us that strength of character may be acquired at work, but beauty of character is learned at home, "There the affections are trained—that love especially which is to abide when tongues have ceased and knowledge fails." A most recent writer on juvenile delinquency and the work of the juvenile court is quoted as saying that practically no child ever brought before the juvenile court has a normal home life.

"Until the Christ-Spirit dwells in the American home it will not dwell in America."—Gleaned from *Tarbell.*

July 18: The Call of Moses

The story of Tuskegee reveals a life as truly called of God to lead his race up from bondage, as was the call of Moses. It begins with the birth of a little black baby in Virginia shortly before the Civil War. Inured to bitter poverty from earliest childhood, his inborn thirst for an education caused him to make stepping-stones of the seeming obstacles of hardships, privation and toil.

Picking up a bit of spelling here, a few books and a little spelling there, working incessantly at any thing for his living, he reached the goal of his dreams at last—Hampton Institute, that splendid Christian school that has molded so many lives into sterling characters.

When Booker T. Washington graduated, he carried away the trust and friendship of everyone at Hampton, white and black. His passion for truth, knowledge and service, resulted later in his being called to become the founder of Tuskegee.

His real greatness lay in his having conquered self.

He had hated the injustices heaped upon his race by the white people till his own soul began to dry up. "Then," said he, "I carried my hate to Jesus Christ and he delivered me from it. He showed me how to love white men and now I can serve them and my own people together and alike."

He showed two different races the way to live side by side in justice and friendship. "In things purely social, as separate as the fingers, yet one as the hand in all things essential to mutual progress."—Taken from *In the Vanguard of a Race.*

July 25: The Passover

To every devout believer the Passover typifies the supreme sacrifice of Jesus Christ on the cross. Today, Christ is most honored in lives that are willing to give themselves as living sacrifices for him.

In Miss Kelly's charming book *Some Chinese Friends of Mine* is the story of Chen Da-Ma, whom Miss Kelly calls "my right hand."

Chen Da-Ma was a young widow who brought her devout Buddhist beliefs with her, when she became a maid in the household of the Christian Girls' School in Nanking. Within two years she had become an earnest Christian, rapidly developing into a valuable worker for the mission. Miss Kelly always took her on itinerating trips declaring she was a splendid preacher.

During the siege of Nanking in 1911 Miss Kelly was on furlough and Eva Raw Baird was the only foreigner left at the South Gate Mission. The situation became so serious that she was forced to leave the city. Since she was responsible for Chen Da-Ma, she determined to take her to Shanghai, but Chen Da-Ma flatly refused to go. If she stayed she could comfort the terror-stricken neighbors and look after the mission. No amount of persuasion would move her for she said: "If worst comes to worst, I can put my head on the block and be in heaven in five minutes."

After the siege, the heathen neighbors told of the way Chen Da-Ma had lived her faith in the protecting power of her Lord.

"You are a strange person," they had said to her. "You act as if nothing was going to happen."

"Is there?" she answered.

"Why didn't you get out when you could? We certainly would have gone if we had a chance. Your mistress has gone, your pastor has gone, and you didn't go!"

"Has God gone?" she asked them. "When you convince me that God is gone, then I shall want to go quickly."

This was the spirit of sacrifice in the life of Chen Da-Ma.

LOUISE KELLY.
Indianapolis, Indiana.

Family Life Maintained

FIFTEEN of the staff at the Christian Orphans' Home, St. Louis, Missouri, are mothers whose children also live at the institution. Mrs. Bettie Brown, the superintendent, insists that these women have as much time as possible with their own children. In the dining hall the sons and daughters of these women sit at the tables with their mothers. For one hour after supper a large, well furnished living room is set apart for the use of these women and their children. The schedule of the Home is so arranged that at this time each mother has a substitute who looks after her duties—sometimes it is a high school girl who takes her place. Mrs. Brown considers it quite irregular when one of these women fails to spend the mother's hour with her children.

Station UCMS Broadcasting

A TOTAL of 612 were added to our Jamaican churches during and following the meetings of Evangelist Cole of Des Moines, Iowa, in April. This is the greatest revival experienced in Jamaica in recent years.

Mr. and Mrs. George Boomer of Manila, Philippine Islands, have been engaged to help out in the mission work in Manila for a year. Mr. and Mrs. Boomer are very earnest Disciples of Christ who have lived in Manila for over twenty-five years. They are both very influential people in the church and are noted for their fine service in the Christian enterprise.

Two deaths have recently occurred in our homes for the aged. Mrs. Eliza Harris, a member of the family of the home at Jacksonville, Illinois, died April 22. Mrs. Mary Langan died at the Florida Christian Home on May 3.

Ground was broken for the new building of the California Christian Home at San Gabriel, California, on April 15. Recent reports indicate that the work is going along rapidly.

Miss Hallie Strange, who has been working in the Mexican Christian Institute in San Antonio, has been forced to leave the work because of ill health.

The treasurer's report for April shows an increase in offerings of $8,580 from the woman's missionary societies for that month.

More than three hundred young women registered for the circle meet in Lexington, Kentucky, last month. Missouri circles held their first meet early in May at Jefferson City. Eighty-seven young women registered from over the state, which assures a new day in circle work for that state. Circle meets were also held in Pennsylvania, Maryland and the District of Columbia under the direction of Miss Anna Clarke.

Mrs. C. N. Downey went to the northwest June 1 for three months' work, attending the convention and doing general field work.

Clarence F. McCall, our missionary in Akita, Japan, received his degree of Bachelor of Divinity from the Graduate School of Theology of Oberlin College, this spring.

The United Society has recently donated ten missionary books to the chaplain of the United States Penitentiary at Atlanta as a present to the men in the prison.

The headquarters family sympathizes with Mrs. Affra B. Anderson in the death of her father, George W. Haskell of Vevay, Indiana, who passed away May 15.

While visiting the White Swan Mission in Washington on their western trip, President Burnham and H. B. Holloway were called to one side, just as they were leaving, by Mrs. Frances of the Mission and handed $8.00, representing the birthday offerings from the boys and girls of the Mission and through which these first Americans, so poor and needy themselves, are having fellowship in the world-wide missionary enterprise. The new birthday bank is being used in our Bible schools among the black and red, as well as the white, and also the Spanish-speaking Americans, which typifies an unprejudiced participation in this great world enterprise.

Seven months' evangelistic reports from our special evangelists, six working full time and several others part time, made possible by the fund appropriated from the American Christian Missionary Society, show that these men have had the following results:

Meetings held	64	
Baptisms	784	
Otherwise	426	
Total additions	1,210	
Offerings received		$4,269.46
Offerings sent to U. C. M. S.		$3,089.38

From many quarters come expressions of deep appreciation for the evangelistic service rendered by these evangelists in many churches.

The annual meeting of the board of trustees of Nanking University has recently been held in New York City. In spite of unsettled conditions, because of war in China and the anti-Christian movements which have been evident during this last year, the university has the largest attendance in its history—1,265 in all. The opposition movements which have been going on in China have created problems for the missionaries, but on the other hand, have challenged the Christian students and the native churches to a stronger stand and more constant activity in behalf of the church.

At the last meeting in New York City of the Committee of Reference and Counsel, which is the executive committee for the cooperative foreign mission boards of North America, plans were launched for greatly increasing Christian literature in the native vernacular of the fields. It is the consensus of opinion among missionary leaders that the time has come when Christian literature should have a place of equal importance with evangelistic, educational and medical missions. Great numbers of people are now eagerly reading every new thing in the Orient, and Christian literature properly created and distributed will reach hundreds of thousands where Christianity cannot be presented in person. The right kind of literature will also do much to correct misrepresentations concerning Christianity, and get Christ himself before the people. Aside from an appeal to the boards and missions to give more consideration to Christian literature, the special committee is endeavoring to secure funds from a few interested individuals to make possible a larger budget for interdenominational translations and creation of literature for the fields.

Once again a member of the headquarters' family has been honored. On Tuesday, May 25, his Alma Mater, Culver-Stockton College, Canton, Missouri, conferred upon Robert M. Hopkins, secretary division of religious and missionary education, the D. D. degree in recognition of his outstanding position of leadership in this field of service and his special achievements growing out of the diligent application of his life talents to the task and his wholehearted investment in unstinted service to the Kingdom of God.

C. G. McCallister, formerly of Anderson, Indiana, is succeeding F. D. Butchart as pastor of the Broadway Church, Cleveland, and superintendent of the related community work there. Mr. McCallister is a graduate of Butler University and received his B. D. degree from Yale in June. He will be jointly supported by the Ohio Christian Missionary Society, the Cleveland Disciples Union and the United Society.

Miss Lulu Ethel Garton, general secretary of our missionary societies in Southern California, underwent a successful major operation April 26 at the Physicians and Surgeons Hospital in Glendale. Her health since returning from India has not greatly improved and the best physicians insisted upon the operation. She is improving and expects soon to be back at her task in the state office in Los Angeles.

Miss Mary Hill of our India Mission has been released for eight months' service in the Himalayan School at Naini Tal, in the United Provinces.

Speaking of Books

(Continued from page 44)

ever true it may be that Western civilization is now below par throughout the Orient, it is an indisputable fact that Jesus Christ and his Spirit, as manifested by his true representatives, have never been regarded with greater admiration. Christianity is safely grounded and naturalized in Japan today." In closing he gives us this little scene from the chapel of a Christian school in the ancient city of Kyoto, that city from which once went forth decrees to martyr Christians and threats of defiance against the Christian's God. "The students were assembled as usual, at a regular daily chapel exercise. They sang their morning hymn, and the president of the university read a passage from the Bible and offered prayer to Almighty God, as was his custom. But one thing was unusual, and it was this that shows how different is Japan's attitude today toward the religion of Jesus Christ. It was the fact that there, beside the praying president, with head bowed, stood Her Majesty, the Empress of Japan. Thus, in a sense, stands Japan, today, before the majesty of Jesus Christ." The book contains the substance of the Students' Course of Lectures in Princeton Theological seminary for the year 1925. It also contains material used in part in lectures given in 1925 at McCormick Theological Seminary, Chicago. The College of Missions, Indianapolis, and Indiana University.

The author thanks the authorities of these institutions for the opportunity which the preparation of these lectures has given him to formulate his experiences and observations in the Orient during the past twenty years in a way that may prove helpful to Western students. We wish to thank him, also.

C. A. BURNHAM.

The Problem of Turkey

THE grim story of the gradual and systematic extermination of Christians and Christianity from Asia Minor by the Turks is convincingly told by George Horton in his book *The Blight of Asia.* Mr. Horton was an eyewitness to the tragedy of Smyrna, being at that time the American consul stationed there. He has the background for intelligent understanding of that about which he writes, having been consul and consul-general in the Near East for thirty years. The author claims to be neither pro-Turk nor pro-Greek, only pro-American and pro-Christian. He writes fearlessly, clearly, convincingly. The title is in itself a succinct epitome and arraignment of the rule of the Turk. The Turk has been and is the "Blight of Asia." He has been everywhere and always destructive, nowhere and at no time constructive, the author says. The extermination of the Armenian and Greek population from his territory removes the constructive element.

The main points of the story told by Mr. Horton are:

First. The Turk is the leopard of Asia. He has not changed. Change is not possible for him.

Second. The Turk's policy, especially since the proclamation of the new constitution and the rise of the Young Turk and Nationalist movements, has been the systematic extermination of Christians and Christianity, trying first to Turkify, and failing in this, exterminating. The result has been that "A greater number of human beings have been massacred by the Turks than in any persecution since the coming of Christ."

Third. Christian powers have quiescently looked on while all this murder was going forward and have, in some cases, even abetted the Turk.

Fourth. The Greeks occupied Smyrna, May 15, 1919, and administered the government of that territory until driven out by Khemal, September 9, 1922. Mr. Horton says of this administration: "Despite many difficulties, the Greek civil authorities, as far as their influence extended, succeeded in giving Smyrna, and a large portion of the occupied territory, the most orderly, civilized and progressive administration it has had in historic times."

Fifth. The question, "Who burned Smyrna" could never have been raised but for Turkish propaganda. In the light of what Mr. Horton, an eye-witness, then American Consul with thirty years in the Near East back of him, says, this question should be forever laid. He not only clearly states "The Turks burnt Smyrna," but backs up the statement with citations from unbiased sources and gives absolutely convincing details.

Sixth. The author pays high tribute to missionaries, and appears to have thought their work with the Christians in Asia Minor worth while, but now that the Christians are wiped out, and religious teaching absolutely forbidden by the Turks, he thinks it a waste of money and a compromise of Christian principle to continue to carry on. He has only contempt for compromises in carrying on a Christian program with religious teaching left out.

E. D. WATSON.

An Important Factor

ON WEDNESDAY evening of the Rural Leaders Conference, Nanking, China, the teachers and students of the College of Agriculture and Forestry presented a four-act play, *An Important Factor.* The play opened with a farmer and some hands at work in a field. They are visited in turn by the *di-pao* or local constable, a fortune teller, a priest and the landowner. All of these are intent on getting money. While some ruffian friends are joining them, a preacher appears. His fervent but abstract preaching of the gospel angers the farmers who drive him away. The scene changes to the farmer's home. It has been a poor year and the farmer is in debt. His wife and mother spend money against his will on the priest and fortune teller. The ruffian friends appear and ask for a loan. When it is denied, they make off with what little cotton the farmer has.

Finally, the landowner and his agent appear and are ready to take the farmer to court for not having paid his rent when the preacher appears again. This time he makes a plea for the farmer, stands security for his rent payment the following year and secures his temporary freedom. Then realizing his need for better agricultural training, the preacher takes a course at Nanking University, College of Agriculture and Forestry. On his return he distributes better seed and promotes improved farming in the community. He organizes a country fair at which the farmers exhibit their produce. The farmer landowner is asked to be a judge and unknowingly he gives the first prize for cotton and other produce to the farmer Wang he had wanted to imprison. Farmer Wang is now able to pay his rent. The last scene shows the rural, practical school which the preacher promotes in the community and which is attended by the children of the farmers he has helped through practical service, motivated by the spirit of Christ.—From *Report of Conference.*

No Longer Heads but Hearts

By Edith Eberle

FAR up in the hill country of the Philippine Islands there lives an Igorote man who, in the days not so very long ago, was a great headhunter. Proud of his victories, whenever he cut off the head of an enemy he used to burn deep in his forehead a scar, until seven scars proclaimed his valor and success in battle. And then he came in contact with a Christian missionary itinerating along one of those beautiful mountain trails. He heard for the first time the story of the Christ and accepted him. "Now," said he, "I no longer want to hunt heads but I'm going out to find hearts." "And I don't want to stop marking my body," he said, when he had won his first man for Christ. So upon his right arm he burned deep a scar. He won his second man and burned the scar into his left arm; the third man and the scar was on the right arm; the fourth on the left, until the last I heard of this picturesque and consecrated old Christian gentleman of the mountains he had burned on his right arm seven scars and on his left six. So many souls he had won to Christ! A half-million pagan folk of the hill country of the Philippine Islands have never heard the story of the Christ.

Baptism in the Philippines

By DR. C. L. PICKETT

Nurses Training School, with Dr. C. L. and Dr. Leta M. Pickett and Lois, Laoag, Philippine Islands

IN 1925 there were 915 baptisms in our Mission in the Philippine Islands. In the Girls' Training School there were seventeen girls preparing for life service and in our several stations twenty-three boys preparing for the ministry. Our Laoag dormitory for girls made a home for thirty-seven high school students and supplied seventeen more with their noon meals. The Vigan dormitory housed twenty and the boys' dormitory in Manila provided quarters for eighty-five, most of them university students. The medical work showed 54,855 treatments for the three hospitals. Our nurses' training schools had sixty-eight girls taking the three-year course, all of whom had finished the first year of high school work, several the second year and a few had even higher attainments. All but three had become members of the church before the end of the year. Twenty were graduated in March.

The printing press was busy throughout the year but results are difficult to tabulate. In the Bible Chair work there were hundreds of students who completed one or more of the short courses offered in Bible study. Investigation shows that we have not a single congregation or a single preacher practicing either open or affiliated membership. Ninety-eight per cent of our membership never heard of either term and have no idea what they mean.

Graduating class, Nurses Training School, Laoag

India's Aged Ones

By ANNIE AGNES LACKEY MACDOUGALL

IT IS an afternoon during plague time. In one of the classrooms of the Bible College, a doctor, who has been called, and a missionary are busy inoculating the students, their families and others living near. Looking out one sees groups of men, women and little children going toward the college or waiting their turn beneath the trees nearby. Others, having "been done," as we say in India, are returning to their homes. There are always those who from ignorance, superstition or fear refuse to take the precaution of being inoculated, but the Christians and many non-Christians also are glad to have it.

Late in the evening, as I go down a line of houses on the compound, I stop in front of a house occupied by a Mohammedan family. In the small courtyard I see the aged grandmother, and her little grandchildren playing near her. While speaking with them I ask the grandmother if she is not going to be inoculated. "No," she replies, "I am an old woman. What is the use of my being inoculated? It is only a few days more and I shall die. Why should I trouble to be inoculated?" Even as she speaks, she draws her *sari* more closely about her frail body, for the winter evening is chill, and in her dull, far-away look one reads the hopelessness of a life that has grown weary of the long years of misery. Standing silent beside this aged one, in the deepening twilight of that wintry day, I thought how different is the condition of India's aged people from that of the old folk in the home land, where they are loved and where their presence is treasured to the very end.

It is night in one of India's towns. Suddenly some one stumbles in the darkness—stumbles and falls near the veranda of a mission bungalow. It is an old woman. All day long she has trudged from house to house begging food. At the entrance of many a little courtyard or at the door of large brick houses, perhaps, she has called, and then waited until the Indian housewife has dropped a handful of rice, peas or other dry uncooked food into the corner of her *sari* held out for the purpose. As night approaches, she starts back to her son's house in another part of the town. But the darkness, the weariness, and dimness of eyesight, make it impossible for her to complete her journey. In the hope of receiving help from somebody, she approaches the bungalow, and stumbling she lies helpless beside the veranda.

Friendly hands raise the tired old body and she is given shelter and a place to sleep and to rest during the night. While she is being made warm and comfortable she thanks those who are trying to help her and says, "You have saved my life." Thus, in her own way, she expresses the gratitude which she feels.

When daylight has come again she rises and again goes forth—perhaps to spend another day of weary begging. It is probable that the relatives with whom this aged woman lives are in comfortable circumstances, but according to India's custom they may force her to go out and in this way get food not only for herself but to help feed others of the family.

The Montgomerys At Work

AFTER a journey of seventeen days on the water we arrived in Buenos Aires March 2. We were attracted by this large, beautiful and progressive city. We were immediately put in harness as pastor of the Cramer Street Church. School began in Colegio Americano March 9 and in the Evangelical Seminary March 15. I am teaching one class in each institution.

It has been a joy to meet our group of missionaries in this city. We are inspired by their whole-hearted devotion to the work and have been drawn very near to them as we are taking up with them the work of extending Christ's Kingdom in this great city and nation.

J. D. MONTGOMERY.

Buenos Aires, South America.

Board of Education and Work of our Colleges

(Continued from page 43)

erected two pillars guarding the entrance to the campus and to serve as the 1926 class memorial. The pillars were formally presented to the university on senior class day, May 25.

S. J. Mathieson, pastor of the Hollywood Christian Church, Los Angeles, California, and a trustee of California Christian College, preached the baccalaureate sermon for the graduating class of that institution on Sunday, June 6.

On May 13 the class in criminology taught by Prof. A. C. Gray of Eureka College made a journey to Joliet, Illinois, for a study of the old and new prisons located there. The party numbering about thirty was personally conducted by Prof. Gray. The living conditions of the two prisons and the characters of the prisoners were special subjects of study by the class.

Butler University Begins to Build

On May Day ground was broken for the first unit of buildings for Butler University upon the new site at Fairview Park, Indianapolis. Three buildings will be begun this season: a general recitation room, a chemical laboratory, and a commerce building. The buildings will be of stone, of uniform architectural style, and of a sufficient capacity to care for 2,500 students. It is hoped to have them ready for occupancy by the opening of the fall semester of 1927. The three buildings will cost one million dollars.

Drake University Meets Condition of General Education Board

Announcement is made that Drake University, Des Moines, Iowa, has completed the effort to raise $350,000 to meet the conditional offer of $150,000 made by the General Education Board of New York. E. C. Lytton, the business manager of the university, has been the general director of the campaign. Approximately one-third of the necessary amount was raised among the churches of the state. In a special campaign in the city of Des Moines, of which Dr. Charles S. Medbury was the local chairman, $251,000 was raised in short-time pledges. The success of this campaign means the addition of $500,000 to Drake's endowment fund.

Progress of Endowment Crusades, Led by Dr. H. H. Harmon

Illinois Crusade.—George Aydelott, associate director. On May 22, the total raised in this crusade was reported as $300,000. Mr. and Mrs. Geo. L. Snively of Lewiston, Ill., made a gift of $10,000. A number of other large gifts have recently been received.

Lynchburg Crusade.—E. L. Day, associate director. Since the opening of the Lynchburg unit, $103,000 has been subscribed. The students of Lynchburg College subscribed $19,000. Mrs. Morris McWayne and daughter provided a professorship foundation, giving $26,500. The total of this crusade has now reached $300,000.

Cotner Crusade.—Mrs. Dora Winter, associate director. On May 13, the total reached for this crusade was reported as $920,000. It is within $80,000 of the goal.

Phillips Crusade.—Stanton Allen, associate director. On May 20, it was reported that $27,400 had been raised by their canvass. The total amount raised on that date was $1,204,208.80.

G. I. HOOVER.

Free Subscriptions to World Call

IN THE campaign now being waged for WORLD-CALL in which is being offered one free subscription for fifteen subscriptions (new or renewals) quite a number of churches and their representatives are sending in subscriptions to apply on this free subscription offer.

In many instances these churches have not advised the circulation department of their intention to enter WORLD CALL subscription campaign now in effect.

One free subscription will be given for fifteen subscriptions (new or renewals) but churches and their representatives who desire to take advantage of this offer should advise circulation department at once and should state on all subscriptions sent in that they are to apply on this free subscription offer as set forth in booklet

How to Organize a Church 100% for World Call

If your church has not entered this campaign you can still enter by mailing the coupon below to the circulation department.

Campaign is open to all churches any time between this date and October 24.

More than 24,000 people are now actively engaged in this big WORLD CALL campaign and are not only working to increase the "reader interest" in WORLD CALL but are making every effort to secure one of the

Six Free Trips to the International Convention at Memphis, Tennessee, November 11 to 17

Mail this coupon today. Put your church in the 100% class for WORLD CALL

WORLD CALL CAMPAIGN

We have decided to enter WORLD CALL CAMPAIGN, which began April 18th and ends October 24th. Our aim is a 100% CHURCH FOR WORLD CALL.

.....

(Fill in name and address of Chairman here)

will act as our chairman and we agree to abide by the conditions governing this campaign as set forth in booklet "How to Organize a CHURCH 100% for WORLD CALL."

Signed .....

City .....State .....

Church .....

If you did not receive booklet "How to Organize a 100% Church for World Call," send for your copy today

Goes to Texas

S. J. McFarland, chairman of the Board of Trustees of Texas Christian University, made the announcement at the convention of the Christian churches of Texas, May 14, to the effect that Henry G. Bowden, general secretary of the Men and Millions Movement, is to become associated with Texas Christian University as chancellor, having as his field of endeavor the department of annuities, endowment, living maintenance, stewardship, effective in the fall of 1926.

What Will the Harvest Be?

For the three months of 1926 we have sold 139 Bible portions and 619 tracts. We have worked in a good many villages and had many interested listeners. We feel that when so many buy and read Christian literature it is a good index of their desire for something better. We pray that there may be a rich fruitage.

C. H. THOMSON.

Hatta, India

WHAT? WHAT? WHAT?

Yes! June thirtieth marks the close of another missionary year.

Have you and your church made an offering for Christian education and the support of our colleges?

Have you given this fundamental cause a just and proportional share of your benevolent giving?

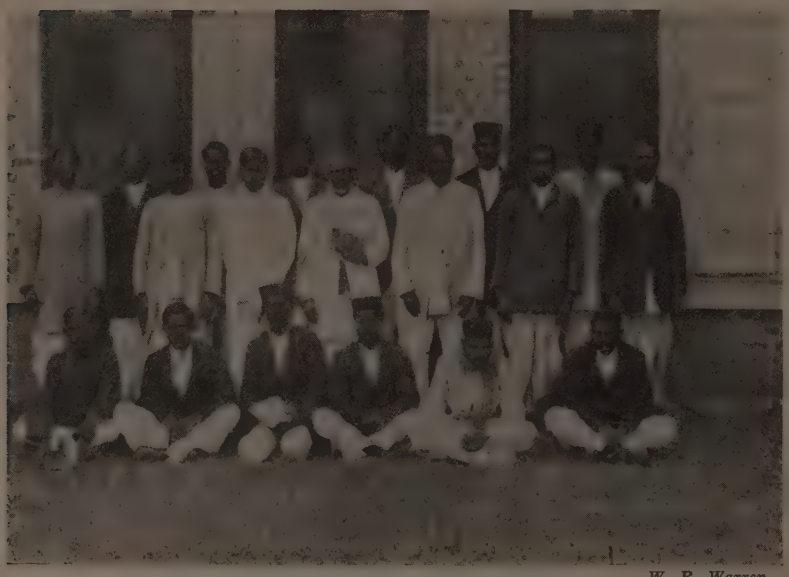
If not, then why not do so at once and send your offering to the Board of Education.

BOARD OF EDUCATION

222 Downey Avenue Indianapolis, Indiana

One Christian Community in India

By F. E. HARNAR



—W. R. Warren

Some men of the Bilaspur Church

IT IS just six months since we arrived in India from furlough. After spending just a week in Harda, our former station, packing up and putting our belongings on a freight car, renewing friendships and then quickly taking leave, we came on to Bilaspur. That was not an easy leave-taking; the fellow missionaries with whom we had lived, the teachers with whom we had worked and fellowshiped, the boys and girls we had come to know and love, and the whole Christian community with whom we had close association; it was not only "tearing up of stakes" but it was the straining and breaking loose of heartstrings. But we received a warm welcome in Bilaspur, and are indeed happy in our work and associations here.

Let me tell you something about our mission work in and around Bilaspur. We have work not only in Bilaspur itself but in six out-stations, ranging from four to twenty-two miles in the surrounding country, in each of which we have one or two evangelists and their families, and in some of them there are small Christian communities. Mr. and Mrs. H. C. Saum have charge of the direct evangelistic work both in Bilaspur and in the out-stations.

Our Central Church here in Bilaspur has a membership of 400 and the total Christian community, including children and members of various other missions, is over 1,000. At present Central Church has no pastor but the missionary men, evangelists and teachers do the preaching, while the general church work is in the care of a representative church council under the leadership of Mr. Saum.

The Central Church entirely supports a small mission church in the railway community, two miles away, besides employing several evangelists and Bible women. Miss Mary Kingsbury for many years had charge of the women's direct evangelistic work; she, with her group of Bible women, visited regularly in the homes of many women in Bilaspur, bringing them the story of the Christian gospel, besides teaching them to read, write and sometimes to sew. Mrs. Harnar will have charge of this work when she returns from the hills August 1.

There is an important and growing medical work here, in charge of Dr. Hope Nichoson, assisted by two American nurses, Miss Margaret Conkright and Miss Minnie Nicholson, and one Indian woman doctor and two trained Indian nurses. This work is mainly for women and children, with dispensary attention for men patients; it has just been decided by the mission to establish a men's ward just across the road from the main hospital plant. All kinds of medical and surgical work are done. A new hospital was completed two years ago, and Alexander Paul, in his recent visit to Bilaspur, said that the medical plant here, with the exception of the plant at Nanking, China, which is partially a Rockefeller Foundation institution, is the best mission plant he has seen any where in the Orient. Dr. Victor Rambo, of Mungeli, thirty-one miles away, occasionally comes to assist in major operations and also brings in patients. In connection with the hospital a nurses' training school, with a three-year course, is conducted, with an attendance of fifteen. Medical work is also carried on in some of the out-stations.

Educational work both for boys and girls is carried on here in Bilaspur, which is the main center for educational work among girls in our mission. The Burgess Memorial School has kindergarten, primary, middle, high and normal departments, with a total enrollment of 250 girls. Miss Emma Jane Ennis is in charge and is assisted by a splendid staff of fifteen to eighteen Indian Christian women, one of whom is a college graduate and several have had some college work. When we become acquainted with these refined, well educated Christian women and see the wonderful promise of development in the girls in their charge, we realize once more the great contribution which Christian education has made in the progress and uplift of womanhood in India. A splendid new building is just being completed which will give the school a fine plant in which to carry on its work.

My particular work is in connection with the boys' school. There are two primary schools of ninety and one hundred and twenty, respectively, and a middle school which has just been started. One of my chief tasks at present is to organize this new school, work up the attendance and procure a properly qualified staff of teachers. The teaching staff of the three schools at present numbers thirteen, most of whom are trained and fairly efficient. The staff must be increased by at least three teachers this coming year in order to carry on the different departments, as the middle school is to be moved to a building of its own and conducted as a separate institution. The securing of satisfactory new teachers is always a difficult and doubtful procedure, as the demand for efficient, trained, Christian teachers is so large. There is a Christian boys' hostel (dormitory) where twenty-six boys live, most of whom are sons of Christian families in surrounding villages and in Mungeli. I have just recently been given charge of this hostel, and I want to make it one of my chief tasks, as I feel that the very strongest possible Christian influence must be brought to bear upon these boys in their teens, in order that they may be fitted to take their proper place in, and make a real contribution to the Christian church and the Christian community of the coming years.

The longer I am in India, the more I feel the great value of schools and educational work in our whole evangelistic program. The moral teaching and Christian influence which we try to instil into our schools, day by day, year by year, is bound to build up a foundation in the life of a boy or girl which will not easily be torn down later on. Just now I am reading

Stanley Jones' new book, *The Christ of the Indian Road*, and it thrills me through and through. He says so many things which I have felt so much, and which I have tried to express in my talks, but failed to express in anything like the clear way he has. I think it is one of the best things I have ever read and it is absolutely true; it shows the actual trend of things in India today.

The first week in February we all went to Jubbulpore to attend our annual convention. We had been looking foward to that, because there we would see all of our missionary friends, most of whom we had not seen for over two years and it was a time of great rejoicing for us. I wish I could tell you about this convention; it was such an important one. It considered the great problems of the survey which has been going on in our mission for over two years; this included consideration, discussion and approval of the new form of organization in our mission work and methods, which was then submitted to the survey committee in America.

Soon after our own annual convention, there was held at a beautiful spot on an island in the river near Baitalpur, twenty-four miles from Bilaspur, the annual *mela* or convention of the Indian Christians of all missions in the Chhattisgarh area. More than 1,000 Indian Christians were present during the four days, and when we saw them assembled in meetings, heard their singing and messages, it made us rejoice and feel that the church of Jesus Christ is advancing in India. Yohan Masih, a great Christian leader of the Canadian Presbyterian mission at Indore, was the chief speaker, giving two messages each day. He is one of the outstanding Indian Christians, and in addition to being a powerful speaker, is also an author, having published many commentaries and devotional books in Hindi. The meetings were held out in the open, under a great tree, and the only difficulty was that while we were having meetings under the tree a group of great, black-faced, long-tailed monkeys were having meetings in the tree above our heads and quite often disturbed the meetings. We lived in tents and had a catering committee which ministered very efficiently to the "physical man" in us. All of us felt spiritually encouraged and strengthened for our task by being present at those meetings.

We had a very helpful series of meetings at Easter time. A series of cottage prayer meetings were held. Easter Sunday M. J. Shah, the leading Indian Christian in our mission, who is in charge of the entire circle of Fosterpur, ten miles from Mungeli, was our leader. I am sure no missionary could have been more helpful to me than Mr. Shah was in the messages he gave, and that would be even more true for the Indian Christians. How we rejoice when we think of such Indian leaders as Mr. Shah and Mr. Masih. It gives us new hope. We had eight additions to the church on Easter day. Easter, with all the fullness of its message, to me seems more and more to be the great day of our whole Christian year.

Our Christian community is a varied group, ranging from college graduates down to the most ignorant village Christians, who cannot read or write and do not have a very deep Christian conviction. This makes the community welfare work not only very necessary but also very difficult. Mr. Saum is the leader in this type of work, and I am working with him. We are making plans whereby we hope to draw the people close together in fellowship and Christian life and service. If one missionary could give all his time to this type of work, it would be a big task and a very much worth while task. Bilaspur is a railway center and junction, and so somewhat resembles an industrial center at home, with all its various problems.

In addition to my other work, I have been chosen as church treasurer as well as station treasurer. This brings upon me the responsibility of handling all church and station funds, which is not always an unmixed blessing. I also have a Sunday school class of about a dozen high school boys, and I am enjoying my work with them very much.

—*W. R. Warren*

H. C. Saum baptizing at Central Church, Bilaspur

College of Missions Notes

THE first gift received by the College of Missions since its reorganization under a self-perpetuating board of trustees was one in memory of Mrs. Clifton S. Ehlers, of Baltimore, Maryland, who died there while her husband was pastor of the Wilhelm Park Church. The members of the congregation raised a fund of $650 in her memory and have designated this as "Sadie Tomkins Ehlers Fund of the College of Missions." This becomes part of the permanent funds of the college, the interest of which is used in carrying on current work. It will be a perpetual memorial.

Mrs. Ehlers was born in Richmond, Virginia, the daughter of the late Edmund G. and Rebecca Griffin Tomkins. At an early age she became a member of the Seventh Street Christian Church. She was always interested in Christian work and was especially concerned about the missionary enterprise. The College of Missions was a special object of her interest and prayers.

From the establishment of the chapel in Baltimore until her death, March 25, 1924, she was the president of the missionary society, and for a number of years was treasurer of the woman's missionary society of the state of Maryland.

For many years it has been the custom for the College of Missions to give the closing part of the program of the Indiana state convention. The last session of the convention was the afternoon of May 20 and a special bus conveyed a party of students and faculty of the college to Bloomington where the convention was held. This year, with the exception of the devotional exercises in charge of Professor W. C. Morro, the entire program was rendered by the students, Dean George William Brown presiding. These students presented the call from the fields for which they have been preparing.

J. G. Rivera spoke for the West Indies; Edna Lick for Mexico; E. C. Beatty for Paraguay; Gertrude Shoemaker for Africa; Alta Harper for

China; Helen Nicholson for India; Allen R. Huber for the Philippines.

Professor W. C. Morro has again accepted an invitation to participate in the young people's conference at Crystal Beach, Michigan, where he won for himself a permanent place in the hearts of those who have attended for the past several years.

Dean George William Brown will give two of the courses at the young people's conference at Bethany Park in August. These will be the courses on "Origin and Nature of the Bible," and "Social Teachings of Jesus."

Among the guests, who have added cheer and inspiration to the students of the college recently, have been Mrs. Anna Scott Carter, secretary of woman's missionary work in Missouri, whose visit, though brief, was delightful and her message inspiring; another visitor was Dr. Osuna of Mexico who delivered a very strong and helpful address on the subject "Christianity in Mexico." Exact information of this type is what helps to make College of Missions students sympathetic and painstaking missionaries.

—GEORGE W. BROWN.

Youth Respond to Jesus' "Follow Me"

WHO says that university young people are not interested in the challenge of Christian service? If there be any such, let him speak now or forever hold his peace, for the thing which happened during the week ending May second in Lincoln, Nebraska, will knock his old-fashioned idea into a cocked hat. Hear ye!

The First Christian Church, which has the responsibility for the student program at the University of Nebraska, has had three major objectives in its student work this year. These were in chronological order, acquaintance and social life, affiliation with and active participation in the church, and life service. The life service emphasis was calculated to be the climax of the year's work, so arrangements were made for a life service conference to culminate Sunday, May second. Ray Rice, a living link missionary of this church, was to be in Lincoln at that time, so we arranged with the United Society that he give us three days of his time. Miss Dale Ellis, who is at home here from the Philippines on furlough, gave us one day. Miss Genevieve Brown of the Board of Endowments gave us one day, and Dr. H. H. Harmon, former minister of First Church, consented to speak.

After several weeks of subterranean rumblings, the lid blew off at the big fifteen-cent Life Service Banquet on Friday evening. This explosion disclosed two hundred young people sitting at tables, eating and singing between bites. When things had calmed down a bit, Joe Stenner, student chairman, introduced Harold E. Fey, university pastor, who in turn introduced Miss Ellis. "The Principle Underlying the Choice of a Life Work" was the topic of Miss Ellis' splendid address. Ray Rice then took up the theme and discussed the distinctively Christian fields of service which have a claim for consideration when one is answering the question "What shall I do with my life?" Dr. Harmon then briefly and incisively rounded up the program with a challenge to "do it"—to choose.

All day Friday Mr. Rice, Miss Brown, and Miss Ellis were busy interviewing young people on life service. Saturday Mr. Rice continued with high school people and a few university people who were not able to secure an interview on Friday. As a result of these interviews and the services Friday evening and Sunday, twenty young people signed the declaration of purpose which concludes this article. What the eventual result of these decisions will be only time can tell. The ministry of the pulpit, of religious education and of several kinds of foreign work, are being closely scrutinized and preferences of the one or the other have been indicated.

On Sunday morning the climax of a wonderful week came. Dr. Ray E. Hunt preached from the text "Work at everything ye do with all your hearts as work not done for men only, but for the Lord" which is Goodspeed's version of Colossians 3:24. A service of recognition followed, during which the young people who had signed the declaration of purpose stood and read it responsively in the presence of the congregation. It was an inspiring thing to hear that line of youth extending well across the front of the church take the following covenant:

"We will live our lives under God for others rather than for ourselves; for the advancement of the Kingdom of God rather than our personal success.

"We will not drift into our life work, but we will do the utmost by prayer, investigation, meditation and service to discover that form and place of life work in which we can become of the largest use to the Kingdom of God.

"As we find it, we will follow it under the leadership of Jesus Christ, wheresoever it take us, cost what it may."

—RAY E. HUNT.

The Reading Contest

For the first quarter of the year the missionary societies of University Place Church, Des Moines, Iowa, reported 637 books read and 14,690 points in the Reading Contest.

Graded Lessons

It is time to be thinking about the use of Graded Lessons in your school.

October is the time to adopt this series. A new year's work will begin at that time.

Right now you should begin making your plans. Give your teachers time to become familiar with the work before it is placed in the school.

Whether you have a large school or one of only moderate size, we can show you how you can use Graded Lessons with the best effect.

The departmental plan of arranging the school will enable a small school to obtain just as good results as the large school.

Our Graded Lessons are of high quality. They are approved by the best authorities in religious education, especially among our own people.

If your school is now using any other line of Graded Lessons, let us place our line with you. You could do no better by your school in the matter of quality.

You would also be placing your business where the earnings can be used only for the benefit of the whole brotherhood.

If not familiar with our line, write for samples, stating the size of your school.

CHRISTIAN BOARD OF PUBLICATION
Beaumont & Pine Sts.
ST. LOUIS, MO.

Former Missionary Dies

WORD comes of the death of Mrs. W. L. Burner, May 9, in Elyria, Ohio, following a brief illness of pneumonia. Mr. Burner has served the church in Elyria as pastor for eight years. Prior to that time he and Mrs. Burner were missionaries for five years at Matanzas, Cuba, under the Foreign Christian Missionary Society, when they were compelled to return to the States because of an asthmatic condition from which Mrs. Burner suffered. In addition to her husband, Mrs. Burner leaves four small children.

Easter in China

OUR early prayer meeting Easter morning was well attended and did us all good. Sunday school was unusually large and we had a splendid church congregation. We especially rejoiced in the baptism of four fine young men who are all student nurses in the hospital. All but one of our nurses are now Christians.

Work is developing well at our new out-station Shih-gan where a Sunday school was recently started. From our older station Tan-chia-tseh a merchant was baptized recently. The outlook for our evangelistic work is good.

FRANK GARRETT.

Nantungchow, China

A New Thought to Her

MANY people have been making pilgrimages recently. We have seen several groups just as they returned from a long pilgrimage and heard them talking over the blessings which they think they have received. Some women of the caste which carries water came up to them and were given a *pice* each. By doing this merit was laid up for the donor. One old woman seemed to be very sad that she was not able to make a pilgrimage to some holy place. She said, "God is far away and we cannot find him unless we go far." That we can find God just where we are was an entirely new thought to her.

ETHEL SHREVE.

Kulpahar, India.

Full to Overflowing

THE Bible school at Corlett, enrolling two hundred and fifty, assembles to the number of one hundred and thirty or more and fills the rooms to an overflowing condition, which makes impossible worthy work in religious education. As an evidence of interest in the school fifteen new scholars came without special invitation during the month of April and enrolled in the regular classes. A simple and helpful service of worship is conducted every Sunday morning and evening and a fine group of young people come together at an early evening hour for practical study and service. During the week four different clubs of junior and intermediate boys and girls meet for Christian instruction and good fellowship. Once a month the home department brings together about fifty of the mothers of the community in an evening of spiritual helpfulness. Three afternoons and evenings each week one room is used by the Cleveland Public Library as a district library. It has fifteen hundred book-borrowers and is the largest district library in the city system. Three evenings a week a course in the English language is given by a teacher of the public schools for recent immigrants who desire to learn in the best way the language of their adopted country. A strong daily vacation Bible school functions each summer.—*Cleveland Christian Messenger.*

BETHANY COLLEGE

A Christian College with High Ideals

ADEQUATE EQUIPMENT FOR STANDARD WORK

EMPHASIZES TRAINING FOR RELIGIOUS SERVICE

For Catalog write

CLOYD GOODNIGHT, *Pres.*

Bethany, W. Va.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Dept. 30, Cincinnati, Ohio.

BOOK PUBLISHERS. Manuscript reading and editing by experienced persons. Special consideration to Missionary and Religious Books. Ask for information. POWELL & WHITE, Edwards Bldg., Cincinnati, Ohio.

My urgent advice to you would be not only always to think first of America, but always, also, to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, and not by jealousy.

—WOODROW WILSON.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bangu—Băn gū
jinyango—jĭn yăn gō
lokole—lō kō′ le
Longa—Lōn′ gä
Monieka—Mōn yē′ ka
Ngombe—N gōm′ bĕ
Wele—Wē′ le
Lotumbe—Lō tūm be
Momboyo—Mōm bō yō
Waka—Wä kä
njifobeta—n jī fō bē′ta

China

Chen-Da-Ma—Chĕn-Dä-Mä
Djeo—Jō
Nanking—Năn kĭng′
San Tzen—Săn Tzĕn
Wang—Wäng
Wuhu—Wū hū
Yangtse—Yäng Tsĭ

India

Bina—Bī′ nä
Hatta—Hŭt tä
Kulpahar—Kûl pû här′
Mahoba—Mŭ hō′ bä
Rampur—Räm pūr′
sari—sä rī
Bilaspur—Bī läs pūr
Chattisgarh—Chätt īs gärh
mela—mē la
Mungeli—Mŭn gē li
Shah—Shäh
Yohan Masih—Yō hän Mäs sey

Japan

Akita—Ŭ kĭ tä
Katsuyoshi Date—Kŭt sū yō′ shĭ Dä′ tĕ
Meiji Gakuein—Mī ē′ jī Gä kuein
Osaka—O′ sä kä
Tokyo—Tōk′ yō
Tennoji—Tĕn nō′ jī

Latin America

Bayamon—Bä yä mōn′
Buenos Aires—Bwē nōs I·räs
Corozal—Cō rō säl
Dajaos Arriba—Dä hä′ ōs Ar rī bä
Don Suncho Rodriguez—Dŏn Sŭn chō Rō drī gĕs
Entre Rios—En trī Rī ōs
Lorenza Velez—Lō rĕn za Vē′ lēs
Misa de Gloria—Mī sä dē Glō′ rī ä
Rio Piedras—Rī ō Pī ē dräs
Rosario—Rō sä′ rī ō
Vicente Ortiz—Vī sĕn′ tĕ Or tīs

Philippine Islands

Apayao—A pä yä′ ō
Baguio—Bä gī ō
Calamba—Käl äm bä
Esperanza—Es pĕr än′ zä
Garcia—Gär cī ä
Ilocos Norte—I lō cōs Nor te
Samonte—Sä mŏn tĕ
Sur—Sūr
Tuason—Tū ä sŏn
Vigan—Vī găn′
Pasuquin—Päs ū kēn′
Juana Castillo—Hwän ä Käs tīl ō
Laoag—Lä wäg
Luzon—Lū thŏn′

Tibet

Atuntze—A dŭn′ dze
Batang—Bä′ täng
hwa gan—whä gän
Talifu—Täl ī fū′
Wei-hsi—Wī shī
Yunnanfu—Yūn năn fū′

From the Annual Report, Tennoji Church Osaka, Japan

THE number of members is one hundred and nineteen, of whom fifty-five live outside the city limits.

Eight new members were added to the church during the year, seven by baptism, one by letter, four of the eight from Christy Institute.

In the Sunday school the attendance reached one hundred thirty-four before Christmas. It is now one hundred. The number of families represented is eighty-four, of whom fifteen families are Christian. The Sunday school corps of workers, especially, feel real progress has been made, and the foundations laid for the greatest period of progress the school has known. Four reasons are given for their high hopes:

1. The teachers are united in definite plans.

2. The teachers meet together regularly week by week to study the lesson, and its presentation.

3. The pastor teaches a class, thus linking the school to the church.

4. The clubs organized for the different ages of children stimulate enthusiasm.

The gracious hospitality of the Crewdson home draws the young men from the nearby congregation and from Christy Institute in larger or smaller groups for games and singing. During the Christmas season forty young men were received in the truly friendly atmosphere of this Christian home.

In addition to regular preaching and work at Christy Institute, Mr. Erskine has given lectures recently at the Y. M. C. A. Sunday Club, Osaka, the Canadian Academy, Kobe, the Missionaries' Language School, Kobe, and before the general assembly of the Aoyama Theological School.

He also "personally conducted" the students of the Kobe language school on a study tour of Tennoji Temple.

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1108 South 4th St., Greenville, Illinois

Church Windows
AND
MEMORIALS IN STAINED GLASS
SEND FOR ILLUSTRATED BOOKLET
Jacoby Art Glass Co.
2700 St. VINCENT AVE. ST. LOUIS, MO.

Individual Cups
Over 50,000 Churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.
Thomas Communion Service Co. Box 488 Lima, Ohio

William Woods College
Fulton, Missouri
A fully standardized and accredited college owned and directed by the Churches of the Disciples of Christ of the United States.
An ideal Junior College for young women leaving home for the first time. A college that loves the Home and its influence. A college for young women designed, built and maintained for their health, happiness and mental and spiritual development.
Regular college courses and also Conservatory of Music, Departments of Home Making, Art, Expression, Education, Physical Education, Commerce, Faculty of Experts.
The Ideal Outdoor College
Sixty Acre Campus
"Keep healthy while you study"
Best physical equipment. Golf, swimming, boating, tennis, hockey, hiking, horseback riding.
Terms reasonable. Send for catalog. Reservations should be made early.
Special summer courses this year. Ask about them.
Address E. R. COCKRELL, President.

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 W. 81st St.
A FRIENDLY CHURCH

Receipts for Eleven Months Ending May 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 314,323.99	$17,200.62*	$ 65,926.11	$ 54,538.59*
Sunday Schools	283,433.91	6,836.26	8,196.70	13,449.82*
Christian Endeavor	12,226.62	443.78	142.25	1,761.55*
Woman's Missionary Society	344,537.31	32,193.13	6,929.63	378,391.69*
Circles	24,507.16	97.26*	642.00	19,576.28*
Triangles	3,234.15		17.60	17.60
Children's Organizations	7,795.10	56.54	16.71	8,708.74*
Individuals	42,991.19	6,756.23	45,751.89	31,565.45*
Bequests	9,861.66	5,071.33	6,040.00	12,546.16*
Interest (U. C. M. S.)	31,714.73	11,298.60	33,098.82	9,494.28
Interest (Old Societies)	44,777.75	2,859.49*		
Men and Mill. Movt.				
Foreign Field Reports			297,362.22	24,826.85
Receipts from Old Societies	6,000.00	6,000.00	81,749.90	42,795.30*
Home Missions Institutions			93,912.99	2,128.24
Benevolent Institutions	40,596.89	10,521.36	19,445.58	2,246.51*
Annuities			87,398.32	19,638.22*
World Call Subscriptions and Advertising			59,833.94	7,558.40*
King's Builders			5,160.17	660.46*
Literature			37,077.38	11,043.99
Miscellaneous	31,748.01	668.32	45,101.33	19,351.91*
	$1,197,748.47	$59,688.18	$893,803.54	$565,278.12*

Board of Education

Churches	$ 104,737.49	$ 9,369.97*	$ 500.70	$ 4,131.76*
Sunday Schools	1,107.67	807.67	65.00	63.30
Individuals	7,000.15	2,853.10*	1,400.00	11.35*
Colleges	8,688.38	1,453.30*		
Endowment Crusades	7,345.51	7,345.51		
Miscellaneous	1,248.84	2,978.83*		
	$ 130,128.04	$ 8,502.02*	$ 1,965.70	$ 4,079.81*

Association for the Promotion of Christian Unity

Churches	$ 3,700.67	$ 239.75*
Individuals	2,635.00	41.25
Literature	251.69	145.84*
Interest	21.16	4.24
	$ 6,609.02	$ 340.10*

*Decrease

The Missionary Register

Missionaries Arriving on Furlough

W. B. Alexander, India, May 21, 1926.

Miss Olive V. Griffith, India, May 7, 1926.

Miss Mary Campbell, India, June 25, 1926.

Miss Annie V. Mullin, India, June 25, 1926.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $6,000 AND UP
J. C. DEAGAN, INC.
179 DEAGAN BUILDING, CHICAGO

Culver-Stockton College
A standard four year co-educational college. A. B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.
J. H. WOOD, President,
Canton, Missouri

Christian Education Means Christian Service
Christian College
Seventy-Second Year
with a $750,000 Plant Offers Ideal Junior College Training
20 acre campus; 9 Buildings, $25,000.00 Natatorium; 2 modern Dormitories—single rooms; double rooms with bath.
Limited to 250 Boarding Students.
Write for catalog and view book today.
Address:
Registrar Christian College
Box 800, Columbia Mo.
Edgar D. Lee, President — Mrs. St. Clair-Moss, President Emeritus

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 359 1701-1703 Chestnut St., Philadelphia, Pa.

A. A. HONEYWELL A. I. A.
CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans, $1.00

The Last Page

"KEEP STEADY. Peace on earth comes to men of good will," was the message to his fellow countrymen of Stanley Baldwin, premier of Great Britain, as the general strike hove in sight. What manifold significance there is in his words, reflecting compactly all of England's poised past and giving calm assurance of her continued complacent ongoing.

Countee Cullen, the young Negro poet, counters Alan Seeger's *I Have a Rendezvous with Death*, with the following lines which voice the convictions of many hearts:

"I have a rendezvous with Life,
In days I hope will come
Ere youth has sped, and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When Spring's first heralds hum.
Sure some would cry it's better far
To crown their days with sleep
Than face the road, the wind and rain
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply, too,
Lest Death should greet and claim me ere
I keep Life's rendezvous."

Apropos of controversies with which the air is charged these days, we are reminded that the *Recollections of Thomas R. Marshall*, late vice-president, contains this delightful tale of the country justice of the peace, who, after hearing the counsel for the plaintiff, refused to let the other counsel speak, insisting that the plaintiff had won. But when the counsel for the defense insisted upon being heard, the justice said: "Well, don't that beat the dickens? Now you win."

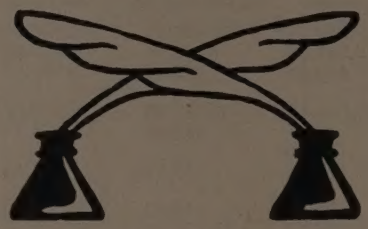
Ten commandments for youth have been given the world by Dr. William L. Stidger, pastor of the Linwood Boulevard Methodist Church, Kansas City. Dr. Stidger's "original ten" were addressed to the church as a guide in its dealing with youth and provoked much interesting comment. The second list reads:

1. Verily thou shalt remember "sin is old stuff," a bad bargain, a reversal of all the upward processes of evolution.

2. Thou shalt build no given image of thyself to worship simply because thou standest where the world's spotlights focus, for life is a jealous god and loves no loafers as leaders nor will life hearken long to the faith set forth by fakers.

3. Trust thyself and thy highest dreams to be true.

4. Thou shalt not fake a faithlessness which thou dost not truly feel.



5. Thou shalt not stifle those spiritual impulses of beauty, truth, idealism, reverence, love and God which in all times have flowered in youth.

6. Remember that thou art "on top of the world," that the earth is thine and the fulness thereof; that tomorrow does not belong to thy parents or thy teachers but to thee alone; thou art omnipotent.

7. Remember the Sabbath Day to keep it happy and not hectic, for this day was set aside for thee to rest thy body and thy soul.

8. Honor thyself and keep thy body and thy blood stream clean that the days of thy children may be long and happy.

9. Honor thy elders but blaze thine own trails and follow thine own generation, for unto each generation is given a new earth, a new need and a new commandment.

10. Above all, remember that while thou despiseth the appellation "flaming youth" thou surely art the torch bearer from this generation to another and verily must thou hand on undimmed the light of truth, devotion and idealism—else it be lost in the night.

Edward Shillito, writing in *The Christian Century*, says that in a recent competition in *The Spectator*, London, the following lines won a prize:

"St. Francis of Assisi
Was incapable of taking things easy;
That is one of the advances
We have made upon St. Francis." . . .

The failure of the Senate Committee in its probing into the pro and con of prohibition to present any definite findings, is greeted with something akin to despair by *The Survey*. In an article on *When Will Social Work take the Stand?*, Haven Emerson says:

"The Senate of the United States has taken notice of these questions, (prohibition queries) and an amphibious sub-committee of the Committee on the Judiciary has offered a forum for opinions. And the result: hardly a fact that could stand unassailed! Hardly a witness prepared by training and experience to deal thoroughly with the questions at issue! * * * *

"Do you agree with District Attorney Emory R. Buckner of New York that 'we are too conservative to enforce the law and too ignorant of the facts to modify it?' It is *your* facts he is referring to. Or does it rouse no spirit of controversy, of truth, of hope, to be told by your Salvation Army sister that what used to be a fifty per cent traffic in their refuge because of drunkenness has fallen to a one per cent job so that early preventive and reconstructive work for wayward girls can now be undertaken instead of sodden dead end jobs with broken-bodied and fuddle-minded aged men?

"Are there no tuberculosis associations, no social hygiene societies, no visiting nurse, baby station, mental clinic, health officer, vital statistician groups ready and willing to break a lance for the truth before the specious and sarcastic Jim Reed of Missouri or the shrewd and persistent Senator Walsh of Montana? Is no health officer even recording the changes in morbidity and mortality with the possibility in mind that bacteria are not man's only enemies, and that better home conditions among wage earners, vastly altered by changes in earnings and expenditures, may be due to the Volstead Act?"

Hon. Andrew Wilson, Washington attorney and president of the Anti-Saloon League of the District of Columbia, has something to say of the prohibition situation on page 23.

L. P. Jack says:

"Not long ago I met one of our great schoolmasters—a veteran in that high service. 'Where in your timetable do you teach religion?' I asked him. 'We teach it all day long,' he answered. 'We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean—"yea yea and nay, nay." We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it in the playground by fair play. We teach it by kindness to animals by courtesy to servants by good manners to one another and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their school fellows, because we believe that unless they learn to build it where they are, they will not learn to build it afterwards anywhere else!' "

In *The Churchman* we read: What is the great American vice?

Bluff.

What is the great American virtue?

Bluff.

Which, dearly beloved brethren, is not nearly so foolish as it may seem.

Tried and Not Found Wanting

THE Annuity Bonds of the United Christian Missionary Society have gained a fine reputation for permanence, stability and absolute safety. The annuity is paid every six months without fail. Other forms of investment frequently fail to pay dividends or interest —Annuity Bonds never fail; they are as good as "old wheat."

Christian people who are looking for wise, safe and permanent investments should not overlook United Christian Missionary Society Annuity Bonds; they have been tried and not found wanting.

For further information about Wills, Annuity Bonds, Application Blanks, etc., Write to

Promotional Division

United Christian Missionary Society

425 DeBaliviere Avenue
St. Louis, Mo.

To San Tzen

A Non-Christian Chinese Lad

Before a Print of Holman Hunt's "Light of the World"

Dear little lad,
I love you as you stand,
So quaintly clad,
In long, gold gown of rare brocade,
Your doting mother has remade,
With skillfull eye and hand.

What Mandarin
Once wore that pattern neat,
In far Pekin?
Know you the wiles of court he played,
While round about the ladies swayed
On tight-bound, lily feet?

The youth of you!
The freshness of a rose,
Kissed by the dew
New fallen, suffuses your flushed cheek.
Pray tell me what it is you seek?
So long you keep your pose!

In those bright eyes,
You are so slow to turn,
What questions rise?
What think you of the vine-grown door?
Of that sad hand a nail once tore?
Those kindly eyes that yearn?

You ask me, "Why?"
It seems a simple word.
And "Who?" You sigh,
As if you turned in great relief
From looking on such cruel grief
At frequent knocks unheard.

Ah, little lad!
You stand so straight and true!
If words I had
To show you all His life has been,
Would you invite the Stranger in,
And bid Him sup with you?

LOIS ANNA ELY,
Nantungchow, China.

Holman Hunt's Light of the World